

The + Chaplain

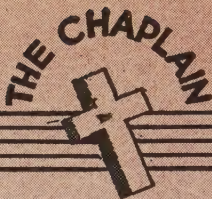
In this issue:

- THE ETERNAL NOW OF EASTER *Frank Lowe*
BUILDING A PARTNERSHIP (FACING THE TASK)
Mitchell T. Ancker
HOW THE PSYCHOLOGIST MAY HELP
Samuel Engle Burr, Jr.
REPORT FROM CARLISLE BARRACKS... *Matthew H. Imrie*
WHY DO PROTESTANTS ATTEND CHURCH?
David A. MacLennan
SKY PILOT SATIRE (CONFESSING THE OTHER
FELLOW'S SINS) *Ira Freeman*
REDISCOVERING THE REFORMATION
E. G. Homrighausen
MAKE A POSITIVE WITNESS..... *Ira W. Langston*

Also:

- RECOMMENDED READING • THEY SAID IT
THOUGHT-STARTERS • NEWS AND VIEWS
EDITORIAL

VOLUME 5
NUMBER 3



A JOURNAL FOR PROTESTANT CHAPLAINS

Published by

THE GENERAL COMMISSION ON CHAPLAINS

122 Maryland Ave., N. E., Washington 2, D. C.

THE REV. JOSEPH C. HAZEN, D.D.

Chairman, General Commission on Chaplains

THE REV. STEWART M. ROBINSON, D.D.

Vice Chairman

BISHOP CHARLES W. FLINT

Vice Chairman

THE REV. ANDREW R. BIRD, D.D.

Treasurer

THE REV. R. H. MUELLER, D.D.

Secretary

THOMAS A. RYMER

Director

DELMAR L. DYRESON

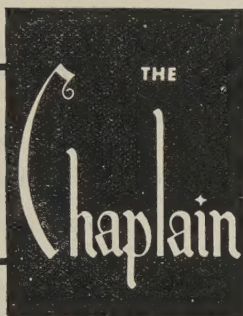
Associate Director

All contents copyrighted, 1948, by The General Commission on Chaplains and may not be used in any way, except by chaplains, without permission. Single copies 25 cents; 15 cents a copy in lots of ten or more; \$2.00 a year.

Address all communications affecting this magazine to Editor, THE CHAPLAIN
122 Maryland Ave., N. E., Washington 2, D. C.

rch, 1948

VOL. 5



NO. 3

Articles

- BUILDING A PARTNERSHIP (FACING THE
TASK) Mitchell T. Ancker ... 5
- HOW THE PSYCHOLOGIST MAY HELP Samuel Engle Burr, Jr. 9
- REPORT FROM CARLISLE BARRACKS Matthew H. Imrie 14
- WHY DO PROTESTANTS ATTEND CHURCH? ... David A. MacLennan.. 16
- SKY PILOT SATIRE
(CONFESSING THE OTHER FELLOW'S SINS) Ira Freeman 22

Sermons

- THE ETERNAL NOW OF EASTER Frank Lowe 2
- REDISCOVERING THE REFORMATION E. G. Homrighausen.. 26
- MAKE A POSITIVE WITNESS Ira W. Langston 33

Departments

- RECOMMENDED READING .. 23 THEY SAID IT! 32
- THOUGHT-STARTERS 24 EDITORIAL 37
- NEWS AND VIEWS 41

Editor: DELMAR L. DYRESON

The Eternal Now of Easter

By DR. FRANK LOWE

(Minister, The Mission, San Diego, California)

Dr. Lowe, a minister prominent in community service, contributed the sermon, "What's Wrong with the Profit Motive?" which appeared in the January, 1948, issue of THE CHAPLAIN.

ONE of the most vital of words is *now*. No other element of time rivals it. The past is undeniable and the future is inevitable; yet as priceless as they are, it is mainly in their impact upon the present that both are to be measured.

True, all three of these seem merged by the flight of time into one perpetual motion. *Tomorrow* becomes *today* as swiftly as *today* becomes *yesterday*. But although time marches on, the reviewing stand before which it marches remains *now*.

Like the movies, time provides a continuous performance; but the close study of a motion-picture film reveals the unexpected fact that a *moving* picture is in reality a succession of still pictures, each reproducing one motionless moment, one motionless *present* moment. Even action-packed screen plots, therefore, project just one *now* after another.

This is another way of saying that when a person pauses to take a backward or a forward look, whatever he sees is necessarily viewed through the portals of the present. Thus the past and the future, as mental pictures, are but phases of the present. In one very



genuine sense, *now* embraces not only *yesterday* and *tomorrow* but all that there is at any given instant of both time and eternity. All the past is dead, all the future unborn until the present relives the one and gives birth to the other. The only time that anybody ever "has on hand" is present time.

This subtracts nothing from the miracle of memory and imagination by which the mind of man holds fast the past and grasps the future. In the progress of humanity this constitutes an immeasurable influence. Always, however, these God-given faculties operate in that ever-present medium which is *now*. To appreciate this immediacy of life is all-important. Yesterday and tomorrow are only thin wings which lift and sustain in flight the present with its living cargo of daily deeds.

The past and the future are blank checks which the fortunate man carries with him. Their amounts vary according to his individual stock of yesterday's experience and tomorrow's incentive, but they remain worthless until credited or cashed in current coin. Past lessons are wasted unless applied today; while good intentions for a better world tomorrow net not

until tried out in making better the world that is.

Yesterday and tomorrow are two wires in the hands of an electrician, one attached to a memory-charged battery; the other to a dream, awaiting power. The wires are joined; and the spark is the *today* which alone supply the contact. By-passing the present for too much living in either the past or the future short-circuits efficiency. Lives of actual accomplishment require the full use of that dynamic present in which we stand and move and have our being.

Nothing is there to come, and nothing past,

but an eternal Now does always last."

Those lines by Abraham Cowley are written in England 300 years ago. But centuries before that they had been written in these imperishable words of Scripture: *Behold now the acceptable time: behold now is the day of salvation.* (II Cor. 6:2.) This reminder of Paul's to the Corinthians was based upon the teaching of our Master, whose Gospel constantly emphasizes the importance of the immediate. Significantly enough, Mark, the scriptural account nearest to the time of Christ, is characterized by the repeated use of the word straightaway, which means immediately.

Luke records Christ's answers when his would-be followers both had something to do first, something more urgent. To the one, Jesus replied: *Leave the dead to bury their own dead*; and to the other, who wanted to say goodbye at home: *"No man, having put his hand to the plow and looking back, is fit for the Kingdom of God."* The Christian who cannot bring his Gospel with him to the burial of his own dead, has a dead Gospel; and one who cannot take his religion

with him for his farewells might as well say farewell to his religion. If one is to follow Christ at all, he must follow him in the midst of his immediate affairs.

Thus are we challenged to become more *intense* over the *present tense*. Yet this is precisely where many of us are weakest. Too often we translate our Christianity entirely in terms of the past or the future. We banish Jesus from today by embalming Him in the ages past or relegating His victories to the remotest future. Of our Master we say, "He was" or "He shall be!" forgetting that He said of Himself "I am."

It is none other than Jesus Who warns us: *Be not anxious for the morrow, for the morrow will be anxious for itself* (Matt. 6:34). Not a disparagement, this, of foresight; but a divine appeal to give priority to the present. So also the words of Paul: *Forgetting the things which have gone before, I press on toward the mark . . .* (Ph. 3:13). For us to postpone our religion is to deny it in the time that counts most, now.

And this *now* of which we speak with such confidence, this perpetual present, rests upon that sublime and radiant event which we this day commemorate. Commemorate Easter? No, that is wrong. Easter is not to be commemorated. Easter is to be entered into and enjoyed. Easter is not intended for commemoration but for appropriation. It is the empty tomb which fills the whole world with timeless life; which lifts believing men and women above time and place forever. Everywhere and always Easter perpetuates a living present, capable of growing from moment to moment into a greater and fuller realization of the

continual, permeating presence of God.

Immediate, direct awareness of God's nearness, felt in the very breath we draw; in the steady light which warms and floods our hearts; and in the ever-increasing abundance of spiritual life which the conquering Christ inspires, these are Easter's gifts. This perpetual, eternal *now* of Easter is not only the culmination of yesterday and the promise of tomorrow but it affords the supreme challenge of today.

Today is the crossroads of the past and the future, of time and eternity. That intersection is the spiritual site of the holy sepulchre from which Christ rose triumphant. Above that sacred spot where cross the crowded ways of life our risen Saviour beckons our faltering feet forever forward, now, straight to the everlasting life.

And what does all this mean? It means first and last that we should number our days with wisdom, each one to be budgeted with care and spent with skill. It means that there is no substitute for today's opportunity to act; that there is a time to *plan*, but also a time to *execute*; to count the cost, also to start to build; to prepare, also to apply; that one's head is not safe among the clouds unless

his feet are on the ground.

It means that whatever we wish to reap tomorrow must first be sown today; it means that problems put off are only multiplied, and that the best time to face facts is now; that if we would not *jeopardize* tomorrow we must not *temporize* today, since appeasement may lead to future war; it means that if we would assure peace to our posterity we must achieve it now among ourselves; in short, it means that our greatest debt to the past and to the future is to make the most of today.

The challenge of the eternal *now*? That the ground upon which we stand is holy ground and that we, ourselves also, may see the magic of God's burning bush in the beauty of budding trees, singing birds, and smiling skies; that the Transfiguration is not necessarily limited once and for all to the altitude of yonder mountain but may be found here and now in the attitude of our own hearts; that the place of our present worship, wherever that may be, is God's temple too, and that now is the time and we are the people to exclaim with Isaiah: "Here am I, Lord, send me"; or with Joshua: "Choose you this day whom ye will serve. . . . As for me and my house, we will serve the Lord."

VOICE OF THE READER

We have read with appreciation the article, "Why Don't We???" in the December issue of *The Chaplain*. Last summer we heard this parable for the first time and were deeply impressed with it, so we saw it with gladness, as if meeting an old friend, when we picked up this magazine recently.

We have received your magazine

for some years and have found it one that we want to read regularly, although we know it is designed primarily for chaplains and their help and stimulation in service.

ANNIE TAIT JENKINS
Director Christian Relations
Committee on Woman's Work
The Presbyterian Church in
the United States

Building a Partnership

THE right and the wrong of war is one thing," said the Reverend Charles P. Goff, D. D., minister of the Chicago Temple, speaking at the ninth series of Chaplains-Churchmen conferences, "but the church cannot ignore the responsibility of meeting spiritual and physical distress wherever it may be." He pointed out that it is unquestionably the duty of the church to make its ministers available to those devoting their lives to the armed services of our country.

Facing the Task

lenial and unanimous, the Reverend Mitchell T. Tucker, minister of the United Church of Hyde Park, Chicago, in a warm smile on his face and with good humor in his voice, gave the following address on "Facing the Task" of building a partnership between chaplains and churchmen.

While on the printed page it may appear to have some sharp edges (perhaps this is to the good), the presentation was made in a most understanding and winsome manner.

Facing the task of building a partnership between chaplains and churchmen is a good topic only if it notes a real task, and not one that is imaginary or impossible. If the task of building a partnership between chaplains and churchmen is real, it

means that the partnership does not exist, or that it is in the planning stage, or that it is partially constructed but not complete.

"I do not believe that I can speak for, or that I *should* speak, for the Roman Catholic Church or the Jewish groups. My observation is that the relation between Roman Catholic and Jewish chaplains and their church bodies indicate a well developed working partnership. Whether this is as complete as it should be or might be, I cannot tell. My observations are based upon my experience as a Protestant and Presbyterian chaplain.

"I have talked with Protestant chaplains of many other denominations, and their conversations have almost universally revealed the existence of a real task of building a partnership between the chaplains and clergymen. My own observation is that the partnership does not exist except perhaps in the planning stage. We must remember that we are working here not with wood and concrete and stone, inert matter that we can shape according to our wills merely by the application of our own power increased by the use of machines. A partnership can only be built on understanding, mutually conceived and accepted goals, and unquestioned integrity.

"Let us first of all engage in a bit of observation of the facts, even though it may be initially somewhat painful. In the first place, there exists a spirit of distrust on the part of churchmen for the chaplains and of the chaplains for the churchmen. I will recite two instances to illustrate



this distrust, and you will pardon me if in both cases they are personal.

"On the occasion of my very first interview with the head of the indoctrination school at Williamsburg, I was informed in the cryptic and forthright language of the military man that now for the first time in my career as a clergyman I would have the occasion to learn what it is to really work. I do not know just what the good chaplain thought I had been doing all my life, and had I been a man of shorter temper I am sure that I would have replied in a manner unbecoming a gentleman and officer of the United States Navy.

"At the end of the war we put into a western seacoast port to assist the citizens of that fine city, in no uncolorful manner, I assure you, to observe the first postwar Navy Day. I anticipated this visit while we were still in Japanese waters, and informed one of the leading Protestant clergymen of the city of our arrival, requesting him to marshal the religious forces of the community for some appropriate demonstration of welcome, at the same time assuring him that I would be at his service. The gentleman paid absolutely no attention to my letter, and on our arrival displayed no interest whatsoever in our men. Rather, I would have had to be dead not to discern his annoyance at what he undoubtedly felt was an invasion and an intrusion.

"I give you another personal example, which I am sure is not unique. It also illustrates the reality of our task. When I returned from service I had an interview with one of the leading men of our denomination. After a brotherly and Christian greeting, his first remark was an expressed assurance that he would have strongly

advised me to remain in my pulpit—in other words, not to go as a chaplain.

"The after experience was in many respects tragic. The actions and reaction of civilian churchmen and returned ex-chaplains was anything but conducive to the construction of partnership. Many ex-chaplains had a feeling of belonging to no one—neither to the civilian church nor to the chaplains' corps.

"For instance, I attended our first General Assembly to meet after the war. The chairman of the Assembly Commission on Chaplains began his report with the words 'Our number one problem is the returned chaplain. I admit I saw red, and talked hot.' The basis of all I saw was the sure conviction that most chaplains I knew returning to the civilian church would be unequivocal assets.

"I am also very well aware of the fact that many extraordinarily able ministers did go into the service and were thoroughly disgusted because their capabilities were not used to capacity, or near capacity. The men who had been in the corps for years were quite naturally jealous of their own rank and position, and were unwilling that newcomers, regardless of age or capabilities, should outrank them in positions or honors which were theirs, by right of seniority at least.

"More lately a new star has come into view, or we may say an old star has been magnified to view. Many of the leaders of the church are violently opposed to the universal training program. This has accentuated the antimilitaristic feelings of many of our churchmen, and much of the antagonism has consciously or unconsciously been aimed at the milita-

chaplain. This is quite understandable, but it is to be regretted.

"To break down the wall of partitions there are three things we must do. I believe they are obvious to all of you who have followed my diagnosis. Two points we must keep in mind: to prescribe the cure is one thing, to take it is another. No matter how reasonable the prescription is, and how rational we are, we sadly admit that we are not always ruled by reason. If this blitz waged by our emotions is to be met and defeated we have to use every weapon and strategy at our command and that might otherwise be available.

"First of all, we must realize that we are engaged in one *task*.

"Secondly, we must realize that we belong to the same ecclesiastical body, and are in positions carrying the same responsibilities, and the same privileges and benefits.

"Thirdly, I suggest that each denomination have a department of chaplains in its home mission board—what in other denominations is equivalent to the home mission board in my own Presbyterian denomination."

Need for Alerting Local Churches

The associate director of the General Commission, Delmar L. Dyreson, prefaced presentations by Chaplain (Maj Gen) Luther D. Miller, Chief of Chaplains, U. S. Army, Chaplain (Maj) Frank F. Smart, representing Chaplain (Rear Admiral) William N. Thomas, Chief of Chaplains, U. S. Navy, and Chaplain A. J. McKelway, Chief of Veterans Administration Chaplaincy, with the following remarks:

"Some chaplains are asking civilian craftsmen, 'How well do you prepare

the man entering the military to face the problems of the service?'"

"Another chaplain remarks, 'The local churches seem to have quit writing to their boys since the war is over. But they should keep on now!'"

"There are wheel-chair people who want to come to the churches in your city. There are chaplains who like to have local choirs come to their posts. So much of the time the American Legion, the Junior League and other organizations seem to do this more enthusiastically than the churches.

"At the same time, there are chaplains who like to preach in civilian churches and bring their people with them.

"We believe that the clergy, both in uniform and out, together with other churchmen and laymen, will want to develop an efficient working partnership to meet the possibilities latent in this mission.

"The General Commission on Chaplains, representing as it does 48 Protestant denominations, is one of the most cohesive working partnerships we have in America. The memorial now being established in Washington, while a tribute to those men of God who made the supreme sacrifice in World Wars I and II, is at the same time a symbol of united Protestantism in action in this particularly important field."

Presiding at the fellowship luncheon at the Central YMCA was exuberant and enthusiastic Chaplain (Cdr) Roderic L. Smith of the Naval Hospital, Great Lakes, Illinois. Chaplain (Col) Peter C. Schroder, Fifth Army Chaplain, Chicago, gave the invocation, after which Captain Merrill Comstock, USN, Deputy Commandant and Chief of Staff, Great Lakes, Illinois, addressed the group on the sub-

ject "As a Commanding Officer Sees It." Among other things, Capt Comstock emphasized the importance which line officers attach to the chaplain and his work. He pointed out that it is difficult to measure in tangible terms the total benefits which arise as a result of the work of a chaplain deeply consecrated to his task. He recited also numerous instances in which ships to which chaplains are not available were provided spiritual ministrations by a line officer or by a member of the enlisted personnel, with exceedingly good effect.

The Rev. Albert Joseph McCartney D.D., director of the Chicago Sunday Evening Club, chairman of the Chicago committee, led the conference in devotions, and Mr. Stuart McCutcheon, director, the Chicago Community Fund, co-chairman of the local committee who had arranged the facilities for the splendid luncheon, welcomed the conference to the breezy city. Chaplain Joseph A. Mears, Veterans Administration Hospital, Hines, Illinois, brought the session to a close with prayer and benediction.

IS IT EASTER TODAY?

Dean T. C. Chao of the School of Theology, Yanching University, Peking, China, was for many months a prisoner of the Japanese in Peking during the war years; part of the time he was in solitary confinement. According to Professor Bliss Wiant, of the Yenching faculty, Dean Chao composed some 130 hymns and poems during his confinement. Without paper or pencil, he committed his verses to memory, and upon his liberation spent several days in writing them down in the Chinese in which they were composed. It is planned to set some of the hymns to Chinese music and some may be translated into English.

On an Easter Sunday, in his cell, Dean Chao wrote a verse of which he himself gives this free English translation:

*"Is it Easter today?
I am not sure, but I hear
The bell of the Northern Temple.
Too late the prisoner worships.
The grave is open
And death is conquered,
The dragon is chained . . .
But who, my God, lets him loose again?"*

How the Psychologist May Help

BY SAMUEL ENGLE BURR, JR., PH.D.

(Chairman, Department of Education, The American University, Washington, D. C.)

Burr is a graduate of Western University and was awarded his doctorate in Education by the University of Cincinnati in 1936.

At the close of the first World War in which he served with the Army, Dr. Burr entered the field of education. In direct connection with his work as a teacher, high school principal, educational research worker and superintendent of schools he devoted considerable time to studies in the field of psychology.

He was called to active duty with the Army in March, 1942, as a Military Psychologist and was stationed at Camp Roberts, California, later being assigned to duty as an Education Officer. In the latter capacity he was present on four missions overseas: to the Hawaiian Islands and Brazil; to India and China; to Europe and the Middle East; and to the Philippines and Japan. Dr. Burr was awarded the Purple Heart for injuries sustained in a Japanese air raid on Kunming, China, Christmas Eve, 1944. He was also the recipient of the Army Commendation Ribbon.

Dr. Burr was separated from the service as a Colonel, AUS, in the fall of 1947 and resumed his present position as Chairman of the Department of Education at The American University, Washington, D. C.



ty number of 2230, which still applies to them.

When the first refresher course for such officers was initiated at The Adjutant General's School, early in 1942, there were approximately thirty officers, who ranged in rank from 2nd Lieutenant through Major, detailed to form the first personnel consultant class.

The course for this class was concluded late in May and the officers who had been in the group arrived at their various duty stations on or about 1 June, 1942. (This writer's assignment was to the Infantry Replacement Training Center at Camp Roberts, California.)

It was found, in some cases, that their first task was to convince other officers that there really was a need in the Army for the professional services which the psychologist could offer. There were numerous officers who wanted to know what a "nut doctor" was to do in a training camp or in a combat unit. There were others who made no distinction in their thinking between a psychometrist, a psychologist, or a psychiatrist. Some imagined that various individuals were going to be psychoanalyzed preparatory to being reduced in grade or had equally farfetched misconceptions of the personnel consultant's functions.

Establishing the Psychologist's Position

BEFORE the beginning of the recent war, our Army had commissioned certain reserve officers as Army psychologists. After the outbreak of hostilities, they were given a new name—*personnel consultants*. In due time, they came to have Army military occupation special-

In one case, at least, and it must have been true in other cases also, it was found that the first real appreciation of what the psychologist could accomplish came from the chaplains and the medical officers. As soon as they found that a personnel consultant was available, the chaplains began to bring or to send men for consultation, advice, and help. Medical officers invited the personnel consultant to visit the station hospital, to serve as an advisory member of certain disposition boards, and to assist the psychiatrist in separating malingerers from those who really had an unusual social, emotional or mental problem. Gradually, company commanders and other officers came to realize that they too should refer problem soldiers to the personnel consultant for diagnosis and recommendation. It was a long, tedious missionary effort, but in due time, the nature of the psychologist's functions did come to be understood and appreciated by most of the officers assigned to duty at the training center.

The Extent of the Program

The IRTC at Camp Roberts was one of the largest training centers for Infantry soldiers in the United States in the fall of 1942. Naturally, there was a constant turnover of personnel. As a result, there were many problem cases of various types, and until a personnel consultant was assigned, there had been no satisfactory method for determining the exact nature of their troubles or of dealing with their difficulties.

Even after the personnel consultant was available, it was necessary for him to perform some of the duties of an assistant classification officer and of an assistant adjutant rather than

to devote his full time and attention to work of a purely psychological nature.

In spite of the fact that other matters required some attention, over a period of about five months at the Camp Roberts IRTC, almost exactly five hundred men were considered by the personnel consultant for individual study, diagnosis, and disposition. In order to make possible this amount of work, the personnel consultant was given a sub-section of enlisted men within the classification section at the center. The number of enlisted assistants varied from four to twenty, according to the immediate need for them. Fortunately it was possible to secure some enlisted men who had the proper academic background to qualify as psychometrists.

The other officers who were in the classification section sometimes served as an advisory committee, and many problems were referred to them for their advice and assistance, from the standpoint of Army personnel needs. These officers were: Albert L. Caldwell, Leslie E. Adams, Howard Bellows, and Robert W. Richardson. In the summer of 1942 all of them were lieutenants, but they attained higher rank as the war progressed.

The Nature of the Work

Many of the individual cases referred to the personnel consultant fell into definite classes or groups, according to the nature of the basic difficulty. The chief causes of the men's troubles were: marriage and/or divorce; love affairs, engagements, and/or broken engagements; religion; finances; concern about the home situation; concern about harvesting of crops; lack of proper education; faulty assignments of Army work; and there were

Some conscientious objectors. In an entirely different class were those individuals who were pathological fault-finders or habitual agitators.

It became standard practice to follow a clear-cut clinical procedure in the handling of all of these cases.

Insofar as it was possible, material concerning each man's background, and also the nature of his problems, was secured from the chaplain, company commander or other officer who referred him to the personnel consultant. A mimeographed form was prepared in order to assist in recording this type of information. These statements were supplemented by information from the man's Form 20 record. Frequently a noncommissioned officer who knew the man was consulted and questioned about him. Sometimes still more information was obtained through the American Red Cross, from the man's local bank, from his Selective Service Board or from other agencies. These materials constituted a fairly complete statement about the man's social, economic and emotional background as well as of his family relationships and of his employment record.

Each individual referred for consideration was given a complete physical examination, or if he had recently had such an examination, the record of it was secured and reviewed.

At the office of the personnel consultant, his test records for the AGCT (Army general classification test) and for various ability and aptitude tests were available. All of these had been group tests, however, so they were supplemented by administering to him one or more individual tests, such as the Wechsler Intelligence Test, the Wells Ability Test, the Kent (EGY) Emergency Test or others.

From all of these sources of information, a complete case study was prepared and it was studied by the psychologist before the man had a personal interview. In some cases, several interviews were required, the highest number having been fifteen in one very interesting and unusual case.

After the interview or interviews, the man's difficulty was diagnosed, the possible solutions were studied, and a course of action was recommended.

This was the usual type of procedure. Of course, there were times when it was neither possible nor advisable to follow it, because of the time and the effort that were involved. It seemed that each week there were emergency cases requiring speedy action or specialized consideration. One frequent variant of the established or usual procedure was to conduct at least one interview in which both the psychologist and the chaplain were present to discuss the man's difficulty with him.

Some Individual Cases

Almost every individual case had some special element of unusual interest about it. Some cases arose under peculiar circumstances. Some of the men were most atypical, even to a psychologist who is used to seeing unusual people. There were some queer contrasts—the man who was interviewed at 10:00 a.m. might present exactly the opposite sort of a problem to the man who came in at 11:00 a.m. Some were wary and suspicious of the psychologist, while others looked upon him as a long-sought friend and wanted to weep upon his shoulder. Some really had problems that were too big for them to handle, while others were out-and-out "gold bricks" or malingerers.

There were a number of men who wanted advice and help about divorcing their wives. One wanted to marry his sister-in-law. A few decided that they had been unfair to their wives, wanted a chance to go home and apologize, and then go about their Army work with clearer consciences. There was a man who had narrowly missed being injured or killed in an accident while enroute to the camp and who wanted to be married at once to his sweetheart by proxy before some other accident might make it impossible. There was an emotional individual who could not mention his wife and children without having tears stream down his cheeks and drop off his chin.

In the matter of love affairs, not all of the psychologist's interviews were with soldiers. One day there was a civilian who came to the office demanding to know the whereabouts of a GI who had promised (so the civilian said) to marry his daughter on the preceding Saturday. But the GI had been shipped out of camp and was on the high seas when the father of the prospective bride appeared to ask about him.

As was to be expected in a large population of men, there were a few sex perverts and one or two sex exhibitionists. At the other extreme was the man who said he was ashamed to disrobe in the presence of other people. His company commander sent him to the personnel consultant because he would not undress and take a shower, even when ordered to do so.

Early one morning, a guard brought in a soldier who had been found at daybreak near one of the water reservoirs. When the guard had picked him up he was carrying his rifle and was wearing only his helmet, cartridge

belt and bayonet. He explained that the Lord had ordered him to go and guard the big water tank and that the Lord didn't care whether he wore any clothes or not while guarding it.

There also were such cases as: the man who thought he could invent a few improvements for our machine guns, the soldier who did not want to drink any water which had not been boiled, the man who claimed that our Army shoes would fit him, the one who could not stand seeing a sharp knife in the hands of another soldier, and the one who had terrible nightmares on the nights after each practice period on the bayonet course.

Of course, these few men whose cases have been mentioned specifically exhibited extreme manifestations of unusual behavior. Most of the men who were referred for consideration and disposition were not such spectacular cases.

There were some who were just plain homesick and who wanted nothing but a chance to go home. On the other hand, there were others who brought problems because they suddenly had been released from all home ties and influences and were misusing their liberty. Some were cases that were easy to diagnose while others presented all sorts of difficulties.

The important fact is that all these men could secure individual study and consideration from the psychologist, and an attempt actually was made to help each individual in terms of his own peculiar needs.

The Special Training Unit

A special training unit for illiterate soldiers had been established at the IRTC before the arrival of the psychologist. This was continued and

arged during the summer and fall of 1942.

It was anticipated that 50% of the activities in the STU would be of an academic nature and that the other half of the time would be devoted to basic training along military lines.

The academic curriculum was divided among four fields: reading, writing, arithmetic, and citizenship. The citizenship training included lessons in the government of our country, a review of democratic practices, and current events. In the other three fields, the goal was fourth grade accomplishment in terms of standardized test results.

For those men who had educational deficiencies, placement in the special training unit was the desirable thing. Not only was the STU close at hand and available—it also was under the supervision of the personnel consultant to some extent.

For most men who were assigned to the STU, a time limit was set and they were expected to pass certain tests before this time limit expired.

Attitude of Other Officers

Especially at the beginning of this work, there was an attempt, on the part of certain officers, to resist or to circumvent the recommendations of the psychologist. One commanding officer wanted to refuse a request to transfer a conscientious objector to a medical section. To him, it was rank heresy for a man to claim that he was an objector in the first place. He

thought that the man should be court-martialed. Another commanding officer hesitated to make an individual adjustment that had been recommended until the soldier being considered had gone *over the hill* three times. And there were other cases in which commanders proved to be non-cooperative. But not all of the experiences with line officers were discouraging or disheartening, by any means. As time went on, most line officers became more and more co-operative in seeking to help adjust their problem cases to the requirements of Army routine and of the war situation. But there remained a few who never overcame the suspicion that the psychologist had some mysterious and ulterior purpose that did not appear on the surface. Even when they complied with directives and followed the recommendations of the personnel consultant, they did it with their fingers crossed and acted as if they were trying to avoid some hidden trap.

It is generally understood, now, that psychologists have established a definite place for themselves in the Army. Within a relatively short time, their place will be accepted by all line officers as a matter of course and they will be able to carry on their assignments without the discouragements and hinderances which confronted those who went out and had to *sell* their professional services to persons who were at least skeptical as to their values.

Moral courage is obeying one's conscience and doing what one believes to be right, in face of a hostile majority; and moral cowardice is stifling one's conscience and doing what is less than right to win other people's favor.—DR. JOHN WATSON

Report from Carlisle Barracks

THE most successful conference of chaplains in my twenty-eight years in the Army," was the verdict of Chaplain (Col) Gynther Storaasli, USA, Commandant of the Chaplain School, as he commented upon the administrative chaplains' conference held recently at Carlisle Barracks, Pa., under the auspices of the Chief of Army Chaplains.

With 38 registered participants, it was the first administrative chaplains' conference to include both Navy representatives and chaplains of all the Air Forces major domestic commands and of all the air forces of the Air Defense Command.

Keynote addresses by Chaplain (Maj Gen) Luther D. Miller, USA, the Chief of Chaplains, and his Navy counterpart, Chaplain (Rear Adm) William N. Thomas, USN, started the conference off. The increasing scope of chaplains' activity in the armed services was reflected in the subjects discussed. Personnel problems canvassed at the conference included the alarming chaplain shortage (only four-fifths of the required number being on duty), reserve procurement, recall to active duty, and career management for chaplains. Far-reaching changes in the directives governing such diverse matters as civilian auxiliary chaplains, non-appropriated religious funds, and chaplain equipment were determined upon.

New techniques of visual education were described by Chaplain (Lieut) Monroe Drew, USN, in charge of the Navy's program of "morality movies," and Dr. William Rogers, of the Religious Film Association, New York.

Major Louis Altschuler, MC, capably presented the shift in the Medical Department's emphasis in VD control from dependence upon prophylaxis to education and instruction in the moral values involved, and illustrated his point with a preview of the Army's new and dramatic VD film "Miracle of Living."

The general ineffectiveness of the average amateurish religious radio program was scored by Mr. David Bennett, program director of Harrisburg's WKBO and organizer of the Central Pennsylvania Religious Radio Workshop. He suggested that chaplains essaying radio broadcasts first analyze their potential audience and then try to slant their programs as to interest not only the persuaded churchgoer but also (and particularly) the unchurched listener.

Plans for a vitalized Chaplains' Association, as presented by Chaplain (Major) Harold G. Elsam, USA, editor of *The Army and Navy Chaplain*, include a full-time executive secretary, an aggressive program of community service for local chapters, and a periodic news-letter to supplement the present quarterly *Chaplain*.

How most effectively to use *The Chaplain's Hour*, new weekly publication of The Chaplain School, was discussed jointly by Chaplain (Major) Martin H. Scharlemann, USA, editor-in-chief of the project, and by Chaplain (Lt Col) F. Bernard Henry, USA, division chaplain of the 9th Infantry Division (Replacement Training) at Fort Dix, N. J., who presented the results achieved in his division through the use of the lectures.

The Chaplain School itself came in for extensive discussion. Chief of Navy Chaplains Thomas declared himself to be deeply impressed both by the physical plant and equipment and by the spirit and competence of the faculty, and stated that the Navy might possibly consider the feasibility of using the School for the basic training of future Regular Navy appointees. With reserve chaplaincies and extended active duty now open to civilians without previous military service, Chaplain (Col) Roy H. Parker, USA, Chief, Personnel Division, Office of the Chief of Chaplains, forecast that the next basic courses would have large numbers of students of this type. A panel of Chaplain School staff members, including Chaplain (Lt Col) Robert L. Schock, USA, Chaplain (Lt Col) William P. Maxwell, USA, Chaplain (Maj) Robert J. Sherry, USA, Chaplain (Capt) George A. Lehmann, USA, and Chaplain (Lt Col) Arthur Carl Piepkorn, USA, outlined the changes that had taken place both in resident and extension instruction during the past year. Among the new School projects discussed were projected courses for Air Force chaplains personal affairs counseling, for administrative and unit chaplains earmarked for Universal Military Training divisions, and for chaplains' enlisted assistants, as well as the possibility of an organized program of training teams composed of faculty members to carry the Chaplain School

to reserve component chaplains whose civilian responsibilities limit their opportunities for inactive duty training.

The animated discussion provoked by the presentation of on-the-job training of Reserve chaplains by Chaplain (Col) Peter C. Schroder, USA, Headquarters, Fifth Army, indicated this as a live subject. Chaplain (Maj) Urban J. Wurm, USA, and Chaplain (Capt) Herbert G. Null, USA, respectively president and member of The Chaplain Board, Fort George G. Meade, Md., described past, present, and projected activities of the Board.

General chairman of the conference was Chaplain (Col) Martin C. Poch, USA, Officer in Charge, Planning and Training Division, Office of the Chief of Chaplains, assisted by Chaplain (Major) William D. Dooley, USA, of the former's office.

During the three-day conference, Chaplain (Col) Charles I. Carpenter, USA, The Air Chaplain, represented the Air Forces chaplains. Under his chairmanship, a special conference of administrative chaplains attached to the Air Forces was held on Thursday evening for the discussion of problems peculiar to that service. Simultaneously a special session of Army Area chaplains was conducted by Chaplain (Col) Martin C. Poch, USA.

MATTHEW H. IMRIE
Chaplain (Major) USA
Chief, Public Information Division
Office of the Chief of Chaplains
Department of the Army



The Lord never builds a bridge of faith except under the feet of the faith-filled traveler. To build a road ahead would not be faith, but sight.

—The King's Business

- TEXT: "I appeal to you therefore brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."—Romans 12:1

Why Do Protestants Attend Church

BY DAVID A. MACLENNAN, D. D.

(Minister, Timothy Eaton Memorial Church, Toronto, Canada)

LAST winter a young Protestant went to his minister and asked him this question: "Why does a Protestant go to church?" Dr. W. W. Wimberly, a minister of the Presbyterian Church in the United States, reported the discussion which followed. It has been reprinted by the Board of Evangelism and Social Service of our own Church.¹ Here is the substance of this interesting conversation:

"It sounds a little crazy to be asking you this, but I want to know why a Protestant goes to church."

"Why does a Protestant go to church?" I repeated. "Why, that ought to be easy. He goes to church to worship."

"That's the whole answer?" he asked, and I could see his disappointment.

"It's the only answer I know," I said, "unless you want to hear one of my sermons on the meaning of worship."

He grinned.

"No, that's what I don't want. That is, don't get me wrong," he said, "your sermons are O.K. but maybe I better tell you how the question came up. A bunch of us were talking the other night about Protestantism and Catholicism. There was a Roman Catholic girl in the crowd. She's pretty smart, and pretty, too. I think you know her."

I did know her, and agreed with estimate of her.

"Well, we're all good friends in the crowd," he went on, "and talk right out. And she finally said that she just couldn't see any point to Protestant church services. She had been broadminded enough to attend quite a number of them but she couldn't see what it was all about. Finally, she asked us Protestants why we went to church."

"And you couldn't tell her?" I said.

"No, not really," he said. "There were three of us Protestants, and we all chipped in something. We went to church because we had been brought up to go. We went to hear a sermon. It made us feel better to go. It was the thing to do. It gave us a lift. One of us said, like you, that we went to worship. But we were pretty vague and the more we talked the vaguer we got."

"Why didn't you ask her why she went to church," I suggested.

"Oh, I did. I'm a lawyer, you know."

EDITOR'S NOTE: The following article is presented neither in support of nor in rebuttal against any particular theological system or pattern of doctrine cherished by our readers. Rather, it should prove a stimulant to our thinking along some lines which could well bear more serious thought.

Maybe. I asked her, and that's part of the trouble. She hit my question right at the end of the bat. She said that Roman Catholics went to mass to have something done for their souls, and in the mass Christ was offered up as a perfect sacrifice for her sins and those of all true believers. And when I asked her some more questions, she put a lot of stress on the word perfect, that God would accept only a perfect sacrifice, and that she could go to mass and make such a sacrifice." "A pretty well-informed Catholic," I said.

"You're not just fooling," he agreed. "And of course we got into a discussion about how the priest could really offer up Christ, how the bread and wine could be the real body and blood of the Lord. But I had the feeling that as long as she believed they were, she had a good reason for going to church, and we didn't."

"Your feeling was justified, too," I said. "Just to say that we go to church and worship isn't much help, is it? It's no help at all."

"Well, you see," he went on, "this girl's smart. I don't know how many Roman Catholics know their religion like she does, but when we said that she went to church to worship, she asked what we did when we worshipped; what was the point of our worship. And we had a lot of answers. One of the Protestant girls told something about going to church to rededicate our lives, and I said something about going to church to turn the will of God. But I had the feeling we didn't really know what we were talking about."

"And she did," I said.

"She really had the answers; or maybe you don't think so?"

"Yes, she knows her church all

right," I agreed. "For the devout Roman Catholic worship is a wonderful experience. He goes up to the temple of the Lord to the great sacrifice of Calvary where Christ is offered up in an unbloody manner, a perfect sacrifice to Almighty God for the sins of the faithful."

"That's it," he said.

"And you'd like to have just as definite and clear-cut a reason for going to your church? For instance, some day, when you have a home of your own, and your children rebel, like a certain preacher's kids I know, and say, 'Aw Dad, why do we have to go to church?' you'd like to have a better answer than to say, 'You've got to go to church because you got to go to church. Now get going.'"

"I used to ask my folks that question lots of times," he said. "I don't remember what their answers were. All I know is, I went to church."

"But I think there's an answer for that question," I said. "I think maybe you've led me to something. If anybody ever asks you again why a Protestant goes to church, you tell him, or her, that a Protestant goes to a sacrifice."

"We go to a sacrifice, too? How's that?" he asked.

"When a few minutes ago, you said something about rededicating yourself to God, you were on the main line, or on the beam, as we say now. That's the basic motive of Protestant church-going, and all other motives, however fine they are, ought to be secondary to it. We Protestant Christians go up to the temple, to dedicate, to offer, ourselves to the Lord."

"Not to offer up Christ, then?" he asked.

"No, because you don't believe that's possible," I said. "You just said you

didn't believe in what's called transubstantiation, that the bread and wine could become the true body and blood of the Saviour. And if they can't become that, then Calvary can't be re-enacted, can it? You can't believe that Christ is offered up to God in every mass?"

"No," he said, "I never could believe that."

"But you can believe this," I said. "You can believe in offering yourself to God who gave Himself for you in Christ. You can see the need of doing that maybe every day in private, and certainly once a week in company with your fellow Christians."

"Yes," he said, "I can see that. It makes sense."

"I believe it does," I said. "I believe you can see that idea of sacrifice as basic in, as the chief motive in, every element of Protestant worship that deserves to be a part of worship."

"I can see it clearing up some things," he agreed.

"For instance, there's our prayer of confession," I said. "What is it but a confession that we are unworthy servants and are calling upon God to cleanse us and make our lives worthier sacrifices. And the hymns. Not all of them may carry this theme, but I think of the one which Matthew Arnold called the greatest hymn ever written, and its last line goes, 'Love so amazing, so divine, demands my life, my soul, my all.'"

"And there's the offering," he suggested. "I even remember a sermon of yours in which you said that money was ourselves, our hard work, our brain, our very life's blood."

"And I was hitting nearer the truth than I realized," I said.

"But the sermon?" he asked. "That's a big part of Protestant worship."

"I can see the sermon as a very real part of our sacrifice," I said. "The sermon is basically the telling and interpretation of the Gospel. And the Gospel is centered around the story of Christ's sacrifice plus a call upon men to make of their lives a sacrifice in His Name and in His service. If you want to call a sermon the interpretation of the will of God, how are we going to hear the will of God or really heed it unless we first surrender ourselves to receive it?"

"And there's our communion. That came up the other night in our discussion," he said.

"Why, seated at Christ's table, and in His spiritual presence, we offer ourselves unto the Lord."

"Most of us don't know that, do we?" he asked.

"No, we don't. And I expect you can lay the blame squarely on the ministers or perhaps the schools that educated us. But that idea of sacrifice, the sacrifice of ourselves, is central in our communion, anyway. For instance, did you ever take note of the prayer that's offered just before the bread and wine are distributed?"

He couldn't recall anything distinctive about it. So I reached for the Book of Common Worship.

"Here, let me read a line or two of it," I said. "Listen to this: 'And we offer and present unto Thee ourselves, our souls and bodies, to be reasonable, holy, and living sacrifice, and we beseech Thee mercifully to accept this our sacrifice of praise and thanksgiving . . .' *There's the heart of Protestant worship*," I said.

"I should have noticed it," he said.

"No," I said, "you weren't educated to notice it . . . But what do you really think? Be honest. Do you think

maybe we've hit on something worthwhile?"

"It's a big help," he assured me. "I could have used the idea the other night. As I see it, the Roman Catholic goes to church to offer Christ as his sacrifice, but we go to church to offer ourselves as a sacrifice to God who gave Himself to us in Christ."

"It couldn't be better put," I said. We Protestants believe Calvary is over. 'It is finished,' said Jesus. And the writer of Hebrews has a good deal to say about Christ being 'offered once at the end of the ages.' But the need to offer ourselves unto Him and the need to pray that He may make of our lives a nobler sacrifice, that is never done."

* * *

"We go to church to offer ourselves as a sacrifice to God who has given Himself to us in Christ."

Here is the basic reason why we participate in worship week by week. Other reasons operate, most of them creditable, but this is the chief reason.

Note briefly three related facts.

I

Worship in terms of sacrifice goes far back in history and deep down in human nature.

Primitive worship expressed a simple consciousness of God, generally through the offering of a prayer and gift.² In the offering of a gift we find the beginning of sacrifice. Such an offering was man's response to all that he felt God to be. Before the mystery of the Supreme Being man felt a sense of awe, the fundamental root of all religion. He desired to respond. He laid his precious gifts on the altar. In primitive cults these sacrifices sometimes were crude ac-

cording to our civilized standards, dreadful because they included human sacrifice. Primarily the offering, the sacrifice, was a dedication. True, the motive operating often was one of conciliation, and might become a propitiation—or offering to appease the god who had been offended. It might be an expiation, to win pardon; often it was a thank-offering. In Hebrew religion you find evidence of the development of the idea of sacrifice. It became purified as a nobler conception of God's character dawned upon their minds and consciences. Then the idea of atonement, of vicarious and representative sacrifice, became the motive of the sacrifice. At its highest point, sacrifice to God meant the offering of the personality to the service of God's will. You have in Psalm 40 an instance—one among many—of the truer insight which was attained. After reciting the wonderful works which God has done, the Psalmist makes his response:

Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offerings hast thou not required.

Then said I, Lo, I come: . . . I delight to do thy will, O my God: yea, thy law is written within my heart.

Psalm 51:17 is the familiar affirmation of the same truth:

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.

Thus Protestant worship, when it is true to its genius, has more in common with the worship of Judaism at its highest than with any other religion. Remember, it is to Judaism that the world owes what Thomas Huxley called the noblest definition of high religion, that of Micah:

Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings. . . . Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:6-8)

II

The second feature of this conception of worship to realize is that *sacrifice is indeed the heart of the Gospel*. The New Testament has taken over the concept of sacrifice found in all religions and at its best in prophetic Judaism, and purified it, enriching it with the highest ethical and spiritual meaning. God has given Himself in the Son of His love, our Lord Jesus Christ. *He loved us and gave Himself for us*. What shall we give in return for His unspeakable gift?

"Our reasonable offering is ourselves, and true worship breathes our intention to make that gift. Yet in the presence of God we know that we cannot make that gift unless He enables us so to do. So worship is a seeking, a means and a finding of the grace whereby we may offer and present ourselves."³

Do you seek scriptural warrant for this claim? It is found in St. Paul's stirring, solemnizing avowal in the first verse of the twelfth chapter of Romans. The *Revised Standard Version* of 1945 makes the meaning as clear as crystal and as searching as an x-ray:

I appeal to you therefore brethren, by the mercies of God, to present your bodies (that is, your entire personalities) as a living sacrifice, holy, and acceptable to God, which is your spiritual worship.

So, we come to worship as Protestant Christians because we believe that our worship is our witness and response to all that God proves Himself to be to us in Jesus Christ. Such worship can only rightly end in self-dedication. "Its completion is the offering back to God of the life He has given us, with all its abilities and resources. This is the full and proper sacrifice. The prayer itself becomes an act of offering."

Vainly we offer each ample
oblation;

Vainly with gifts would His
favour secure;

Richer by far is the heart's
adoration;

Dearer to God are the prayers
of the poor.

If only you and I could realize that every action in our service is part of the sacrifice we offer! Our prayer in hymn and anthem, our saying and singing of the Psalms, all express our response to the mercy of God in accepting us as His reconciled children in Christ. The prayers; the sermon (in which the Protestant minister lifts "the monstrance of the Gospel"); the offering, which must be regarded not only as a material gift, but as a spiritual one. The first Christian offerings were gifts in kind brought voluntarily by people who wanted to express their gratitude for what the Christian faith had brought to them. Therefore it is fitting that the offering should be made at the culmination and close of the service.

This morning we have been thinking chiefly of worship in terms of our response to God's action in Christ. Of course, true worship is a dual response, as it is a double search for God and man for each other. There

always God's response to us. We offer Him the spiritual sacrifice of our praise and prayer and offerings; we offer Him ourselves. God responds to our faith by declaring His will, and that declaration comes to us through the assurance of pardon or absolution (*Thy sins are forgiven thee*), the reading of Scripture, the preaching of the Word (on his knees the preacher presents his people's sacrifice of devotion; on his feet in the pulpit he declares to them the Word of the Lord). And finally in the benediction, the minister has the sacred privilege of representing the mind and spirit of Christ. It must never be more than a mere formula of dismissal.

"Before the bowed heads of our worshipping people we stand with the uplifted hands of the Christ who in ascending into heaven blessed His disciples, and we pronounce words which convey to every waiting and expectant soul the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge, that they may be filled with all the fullness of God."

III

Do you not anticipate my conclusion? If, as we believe, we come to church for sacrifice, for the dedication of ourselves and our abilities, our time and money, to the great God whom we adore and know in Jesus Christ, then *regular participation in public worship is our bounden duty, our solemn obligation*. Only genuine sickness, or some other cause which we can conscientiously offer to our Lord, should keep us away. Can this desperately needy modern world do without the continual consecration of Christian men and women to the

causes on which depend our children's lives and the destinies of God's children everywhere?

Public worship is not just "a pleasant exercise for men's spiritual refreshment." It is our tribute, to our Creator, Redeemer and Lord, of awe and wonder, of reverent love, expressed devotion, dedication to His purpose. Do you not think it has value to God as well as to us? Having given us life and spiritual faculties, is He not disappointed if we never use them to turn to Him? God still seeketh men to worship Him in spirit and in truth.

This also must be said: God can live for us, can be to us all that He seeks in His love to be, only as we dedicate ourselves to Him in generous human service. The marvelous God whom we know in Christ looks over the need of human beings here, and in all the world, and asks as long ago in another temple: "Whom shall I send and who will go for us?"

The final, the only, response in our worship is this:

"Here am I—with all my weakness, inadequacies, even sins—but here I am, sensitive to divine commission and human needs—here am I. Send Me!"

I beseech you brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship—your reasonable service.

Almighty God, our heavenly Father, who hast spared not Thine only Son, but delivered Him up for us all, and who with Him hast freely given us all things, help us, we beseech Thee, with all our gifts to yield ourselves unto Thee, that with body, soul, and spirit we may truly serve Thee, and in Thy service find our deepest joy; through Jesus Christ our Lord. Amen.

¹ Reproduced by kind permission of *The Presbyterian Tribune*, and the Board of Evangelism and Social Service.

² *Christian Worship*, by A. E. Garvie.

³ *Worship*, by J. O. Dobson, pp. 40-41.

CONFESSING THE OTHER FELLOW'S SINS

BY IRA FREEMAN

THE men who burrowed out of their cocoon-like swaddling clothes during their period of adolescence, before their gray matter had become too atrophic for active duty, admit that Emily Post hit the hood of a sizable king cobra when she ruled that braggarts were not entitled to the status of gentlemen.



I know nothing about the famous lady's religious background. Nevertheless, I can assure the reader that she had scriptural grounds for her contention that the bipeds who float hither and yon, exuding egotism, were nothing but public nuisances. If anybody doubts that statement, he should turn to the 18th chapter of St. Mark and read the Lord's comments concerning the Pharisee who oozed into the Temple in Jerusalem and whined this prayer:

"Lord, I thank thee that I am not as other men!" Despite the fact that the words which the Messiah used against that praying mantis are 19 centuries old, they are still sufficiently inflammable to singe every modern church-crower's beard. Jesus made it plain that not a mite of consideration would ever be given to religionists who aim their eyes heavenward and perforate the Heavyside Layer with peacocky prayers. Alas, I have had the displeasure of meeting many sancti-

monious swaggerers. Hence I have acquired the knack of recognizing them on sight. Few of them are exactly alike. But they have three telltale characteristics in common.

First, they are filled with religious furor. Second, they spend most of their time preening themselves and sniffing: "Our beloved

church is rotten fore and aft!" Third, they are mealy-mouthed males. Since women can outchatter and outargue men, it is fortunate that they always park their boastful attitudes with their out-of-date hats before they enter the church.

Several years ago, a clergyman told me about a woman—he called her Sister Shrew—who was an exception to that rule. He said: "Sister Shrew's superstructure emits almost enough cussedness to black out Christendom. When she warbles, all other women in my church, including the suffragettes, beat it to their respective boudoirs. Yesterday, following her umpteenth affray with her poor henpecked husband, she detoured to me for assistance. She spent about 30 minutes—it seemed like 30 hours!—elongating and eulogizing her own virtues. Then she confessed her husband's sins.

"This is the gist of the grotesque things she gabbled: 'Bad as my hus-

band has always been, he is, despite my prayers, becoming less manageable each day. While I was preparing his breakfast this morning, he escaped from the doghouse! He is still absent without wifely leave! He'll pay when I get my hands on him again! I want you to find him—I just know the dirty hound is in Tony's joint!—and give him a pulpiful of your ecclesiastical mind!" I felt like going to Sister Shrew's husband and saying: 'Move over!' But to expedite my angry visitor's departure, I promised to convey her husband home. After she had

flounced out, I mopped my brow and muttered to myself: 'If the punishment which some husbands and wives inflict upon each other could be accepted by the Lord as atonement for sin, the marital punishment which Mrs. Shrew's husband has received to date would not only be adequate, after a sufficiency of it was used to atone for his own shenanigans, to cancel the long official record of the crossness of his wife, but plenty of it would be left to excuse the escapades of her future husbands.'

RECOMMENDED READING

Book Reviews
By The Editor

SPEAKING FRANKLY

Mr. James F. Byrnes, former Justice of the United States Supreme Court, former Secretary of State, and holder of at least half dozen other high government positions has in addition to *speaking frankly* given us a key to the significant American and other history now in the making and of which we are an integral part. It is an important book for every citizen but more particularly for Chaplains on duty and especially those having anything to do with occupied territories. Suppose we have Mr. Byrnes speak for himself:

"I have tried to indicate where we are and how we got here. I have done so in the hope that it may help us decide what to do and how to do it. . . . Where do we go from here?"

"There is no easy answer. For the

ills of a war-torn world there are no speedy cures, no panaceas. I believe mankind *can* build a lasting and a just peace. And I believe, also, that we must guard equally against the ready optimists who believe that only an act of faith is necessary to do it, and the reckless pessimists who are convinced that only another war can do it."

The Washington Post commented: "What Mr. Byrnes has put into these careful accounts ordinarily is consigned to the archives to emerge after the lapse of decades."

In the caldron of much unstable and surface thinking this book should prove a safety-valve of realism.

Speaking Frankly, by James F. Byrnes. (Harper and Brothers, \$3.50. Copyright, 1947, by James F. Byrnes Foundation [A Charitable Trust].)

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

To "PRIMING THE PUMP"

SHALL CHRISTIANS SIGH OR SING?

How anybody could ever get the idea from the New Testament that the Christian religion is a kind of chore is beyond me quite; that it means doing tedious jobs and believing unbelievable things. On every page the talk is of something else entirely. Burdens aren't very much in evidence. If anybody is complaining about how awful things are, you don't hear a great deal of it. There were people even then, I dare say, who turned Christianity into a millstone and hung it around their necks; but most of them would have had to agree that it was never cut out to be anything of the sort. Jesus called it a yoke once; and we city-folk know so little about yokes that when we've got over thinking you mean the yellow of an egg and have reminded ourselves that in those far-off days yokes had something to do with oxen, we suppose they were laid on the shoulders and necks of the poor things to make the going hard! But they made it easy! I wonder why we've missed it so far!

A PECULIAR MASTERY

Do you suppose the day will ever come when we'll at least admit that there may be something creative in patient dealing? Christianity is built on it! On a God who was sure He



By DR. PAUL
SCHERER

couldn't win if He did anything else; anything but that grim failure of His on Calvary, undefended and alone; that defeat which was the price of victory; that desperate plunge into the mystery and the dark which Jesus took, and came out in the dawn, that broke not so much in human life as over it! So

that I for one can never think of Him any more as if He were mistaken beyond words. There's no shred of comfort left in trying to persuade myself that should things go wrong with me, His handling of them would never work. The fact remains that things went wrong with God, and His handling of them did work!

God's language is forever the language of a cross; and that's the universal language. I know that nothing will ever come of anything else—nothing but the ruin of my dream and His!

There is something creative in it. The God who did that on Calvary isn't just a benevolent sort of being, wishing us well, and putting up with us century after century, with a mild-mannered gentleness that never really worries its head a great deal about us. If Jesus of Nazareth had been no more than that sort of person, you would never have heard of Him! This word *patient* has something of the wrestler in it who won't let go. It

has nothing to do with just excusing people for all their nastiness; over-looking their faults with a pitying smile: it has to do with holding on, and twisting, and turning; clenching your teeth if you have to, until out of evil comes good, and out of chaos order. God never was particularly interested in anything else. Jesus staked all He had on it. He didn't know how else he could redeem this strange and turbulent creature called man. He wanted to fight the wrong that was in the world, as all indignant persons want to fight it; but He wanted to win. So He got into it and let it tear at Him, while He Himself laid hold on it with all the bitter compassion there was in heaven. Maybe He was wrong. But there it is. If He was right, how wrong are we?

CLAIM AND COMFORT— CHRISTIAN COMPANIONS

Jesus is never soft. Listen to Dorothy Sayers. "Not Herod, not Caiaphas, not Pilate, not Judas ever contrived to fasten upon Jesus Christ the reproach of insipidity; that final indignity was left for pious hands to inflict. To make of his story something that can neither startle, nor shock, nor terrify, nor excite, nor inspire a living soul is to crucify the Son of God afresh and put him to an open shame. . . . Let me tell you, good Christian people, an honest writer would be ashamed to treat a nursery tale as you have treated the greatest drama in history." Everybody seems to suppose that just because we've moved out from under the Old Testament into the New we've left behind that stern and austere Being who was Jehovah. We are now in the clear, with a God who thinks so tenderly of us that He's quite capable of spoiling

us to death: giving us what we want; smoothing the road for us; making it easy. When He doesn't, we call it a problem in religion! Having checked our minds with our umbrellas, we are out in the storm, and wonder why He doesn't do something: fix the wind so it won't blow, and fix the clouds so they won't leak, and fix the sun so it will shine again!

Jesus won't turn the world into a playhouse for you, where all you have to do is to say "I'm sorry," and everything straightway will be all right. Rather will He bring you face to face with a God who does rescue people; but in that very moment starts a "serious conversation" with them about themselves, and what life is worth as they've been living it, and if they're planning to go on living it that way forever. The woman at the well in Samaria tried to wriggle out of it by changing the subject and talking about theology. I've seen people do that. But for all the Sunday School picnic some of us want to make out of Christianity, there comes a day when we have to meet the God who inhabits our loneliness! Maybe that's why so few of us ever like to be alone.

And there we discover He has a will for us; and it isn't a whim! Jesus didn't die for a whim. He doesn't coax much. Or persuade. What God wills isn't advice. It isn't counsel, it's claim. And if God or the Bible or Christ or history or the world we live in means anything, well, you don't flout it safely! "Bind him hand and foot, and take him away, and cast him into outer darkness." It isn't what you think God is like, or how long you figure He'll put up with you. It's facts that count; and Jesus is sober enough about the facts!

Rediscovering the Reformation

By E. G. HOMRIGHAUSEN, Th.D.

(Professor of Christian Education, Princeton Theological Seminary)

The following is an address delivered by Dr. Elmer Homrighausen at the National City Christian Church, Washington, D. C., on Reformation Day at the second annual Festival of Faith. Because of its comprehensive treatment of the Gospel, the predicament and restoration of individual man, and the nature of the divine-human community as they are related to our day, it is reproduced here.

Dr. Homrighausen is at present in Europe assisting in spiritual reconstruction work and setting up a department of the World Council of Churches.



WE assembled to commemorate the Reformation of the sixteenth century which was dramatically inaugurated by a theologian who posted some theses for debate upon the castle church door at Wittenberg, on October 31, 1517. Little did this impetuous young man realize at the time that some of his propositions which called for serious examination of certain doctrines and practices of his day would precipitate a bitter controversy, thrust him into prominence, and bring about such a change in the religious life of the world.

To be sure, others had raised these same questions before his day and there were countless people who felt as he did about these matters in his own time. But, the time was ripe at last, the fulness of its days had come, and all the pent-up revolt and aspiration seemed to crystallize in this

young man: Martin Luther. All that had gone on before came to fruition in him. And he became the spearhead and symbol of that growing unrest and aspiring faith which we now call "Protestantism."

Luther is not the only reformer, but he is the key personage in the Reformation of the sixteenth century.

He belongs not only to the sons and daughters who are called by his name, but to evangelical Christianity. Even the Roman Catholic Church owes much to him and his associates, for through them that church has passed through a reformation which in history is termed the Counter Reformation.

It would be interesting to trace the development of evangelical Protestantism by following the pilgrimage of Luther. It would be interesting as well, to describe the other reformers who confessed their debt to Luther, but who carried through the principles of the Reformation in their own way. Suffice it to say that all the reformers shared common convictions on the great realities of the Gospel, and each one was pushed on from stage to stage in development as a pioneering pilgrim to ever-newer insights and ever-changing situations. Not only did they rediscover the Gospel, but they had to pay the price for their noncon-

formity in terms of suffering and sacrifice. Little do we realize today the terrific changes in the political, economic, religious and social order which took place in the sixteenth century. And Protestantism was in the thick of the process, heavily involved in the issues at stake.

The reformers were supported by powerful new forces, which gave them the opportunity to propagate their faith in safety. And as a result, they were able to break the shackles which bound the Gospel and set the Gospel free.

Affirmative Liberators

Protestantism needs to get out of its negative mood and become affirmative. All too many so-called Protestants are more concerned about being "anti" something than "pro," or for, something. How necessary it is today for Protestantism to possess a positive faith! This is especially true because we live in a Protestant world. The great words about which we read every day are: liberty, democracy, individual responsibility, self-determination, the religious significance of the common life. These are concepts associated with Protestantism. How necessary it is, then, that the Christianity which sanctioned the use of these words should interpret them aright. It simply is not true that liberty means license; according to the Gospel, liberty is the right to search out and follow the truth, to worship God in the truth. Liberty disassociated from truth is pure license. Democracy, or the rule of the people, is not a sanction for mob rule; rather it is the right of people to rule themselves and not be victimized by tyranny. And surely Protestantism never championed an individualism which makes

community life impossible. It is high time that evangelical Protestantism assumed its full and mature stature by affirming its high faith!

Again, Protestantism in the United States, particularly, needs to articulate itself since it is such a large bloc. Protestantism in Europe is in a state of near-collapse. Not that faith is no longer alive there—it is more vital than it has been for some time—but it is in a state of exhaustion. It is time that American Protestantism ceased its adolescent noisiness and came of age, so that it might take its proper place in the ecumenical councils of world Christianity. Sixteenth-century Protestantism should be brought up to date. The cry "Back to the Reformation!" is not enough. American Protestantism must mature!

And who shall deny that Protestants are illiterate on the nature of the Gospel! There is widespread ignorance abroad concerning the simple essentials of Christianity. As a result, we are confused, divided, and weak!

At the risk of being accused of over-simplification, I shall try to apply the text to the theme under discussion—Rediscovering the Reformation. What became new to the reformers in the sixteenth century? What was the dynamic behind their discoveries, which made them oblivious to physical dangers and forced them to the pilgrim road? What were these great rediscoveries which are the very essence of Protestantism, which we today need to recover?

Rebirth of Evangelical Christianity

First, there was a rediscovery of the Gospel. Far be it from me to say that the Gospel was not known in the hearts of simple men before Luther's time. But even though the Gospel

was known, it was known by so few. Luther recovered the very core of the Christian revelation.

It can best be illustrated by recalling the story of Luther's soul-struggle. He wanted inner peace with God. The only way to get it was to be assured that God was a forgiving God. Luther realized that the greatest problem of human existence was man's right relation to the God in whom he lived and moved and had his being. Luther had to come to terms with God, or he could not live. He needed deep reconciliation with the Author, Sustainer, Judge, and Hope of his life.

He tried everything. As someone has put it, he tried "to make it up to God." He faithfully obeyed all the prescribed ways of salvation. He scrubbed floors, went on pilgrimages, said countless prayers. He fasted, listened to the counsels of his superiors, and starved his body. He tried the *intellectual*, the *moral*, the *sacramental*, the *ascetic* way. These only seemed to increase his unrest. Always he was plagued with a sense of isolation from God. A great chasm yawned between him and the real world of God.

At last, as if by accident (although it was Providence) he stumbled with open heart upon the simple words, "The just shall live by faith." How many times had he read these words before? Always they had meant nothing to him. But now—! These words smote him; they fairly leaped out of the page and laid violent hands upon him. They were no longer printed words, but living words spoken by the Spirit of God. This was God-in-action! This was IT! And suddenly Luther knew that it was not what you

did for God that counted, but what God had done for you!

This made all things new! The Gospel does just that—it does make everything different. It turns the tables around completely. The Gospel is not human religiousness, whereby a man tries to become good and acceptable to God. It is not a new set of ethical rules. It is not a long intellectual quest for a philosophy of life. It is not killing off one's bodily appetites until life is a great negation.

The Gospel is the Good News of what God has done for despairing and guilty and prodigal man. God is no longer in his heavens, the *deus absconditus*; He is Father-Almighty. He has visited us—Emmanuel. He is with us, for us! He has wrought salvation. The great and terrible God of judgment has become the lowly and friendly Savior.

To Luther, as to the reformers, this Gospel was the source and fountain of the knowledge of God, which is ours through faith. The just live by faith in that act—and faith in that act of God is real faith.

Luther flung himself upon that assurance with utter abandon, and all the unrest of his soul dissolved in peace. The slavery of his former days was broken into by a mighty redemptive action of God. The vicious cycle was broken. And all the creative gladness of God's love and favor and purpose and power flowed into his soul. He became a free man, living with the abandon and dignity and recklessness and humanity of a son of God. With Paul, Luther could say that to live was Christ, for in Christ and especially His cross and resurrection and living lordship, he found the key and the clue to human life as God intended it to be.

It is utterly impossible to understand Luther, or any of the reformers, apart from this rediscovery of the Gospel of God, the great Good News about redemption which makes all things new. Luther understood the Bible, the Church, faith, the world, everything, through that Gospel. And that is why for him the Bible was such a personal book, and faith such a personal trust in God, and ethics such a personal life of daily gratitude to God.

Evangelical Protestantism was born in a rediscovery of the Gospel.

Predicament of Man—Ancient and Modern

Second, there was the rediscovery of the nature of the *Christian man*. The reformers discovered afresh the intention of the Gospel for life. How often the questions are asked, whether audibly or quietly in the heart, "What am I supposed to be and do?" "What is life anyway?" "How shall I become a real person?" These questions are persistent and pertinent today.

And the very first thing the Gospel does to man is to tell him that he was made by God in His image, and that he was created for the dignity of sonship with God. The Gospel starts an individual on the road to real life by forgiveness! It tells man that God loves him, and forgives him. Christianity seeks to make people good by saving them through the mercy of God! The Good News is addressed to men who are the victims of bad news—bad news about their inner state and bad news about their social conditions.

What in all the world can restore man to his real dignity? Will learning do it? Will reputation do it? Will power, whether political, economical, or even religious, do it? Will morality

do it, when our morality is all so saturated with pride? Will the pursuit of beauty do it? All of these are good, but they are hardly good enough.

The reformers discovered that the real predicament in man is his sinful condition. There is something wrong at the core of personality which disrupts his inner peace and his outer situation. It is not that man does not know enough. Never has an age been more illuminated than ours, never more in possession of gadgets to make for comfortable living, never more in possession of agencies to bring men together in fellowship. All of these inventions and discoveries have not brought the real boon of happiness. The first principle of human rehabilitation, said the reformers, was forgiveness from God. This is the initial need for Everyman. This restores the lost harmony of life, because it gives man a sense of release from his guilt and a sense of communion with the God of his life. This makes a man a man, since it relates him to a ground and source of his being.

There are religions which offer men salvation provided they achieve goodness through ritual performance, or ethical conduct, or doctrinal conformity. Christianity, however, proclaims the love of God which forgives the sinner first through the gift of a suffering mercy, after which he lives a life of repentance and gratitude to God for such a benefit. The prodigal is restored to the father's house by the sheer suffering love of his father even while he is yet a sinner. This reception by his father is the very basis of his new life, the source of his personal reconstruction, the solvent for his guilt, the dynamic of his will-to-be good, the power of his ethics, and the

generator of his love for his father and his brethren.

This rediscovery of the true nature of man has a number of ramifications. One who has been forgiven is free, but he is also under heavy obligations. His life is lived responsibly as a child of God. He makes his own decisions. He is enlightened so as to be an intelligent citizen. He faces up to the truth for himself, and not only follows it wherever it leads, but defends it at all costs. He withstands any tyranny which would shackle any man's mind and refuse him the right to believe the truth he sees and practice the full implications of its demands.

The forgiven man exercises the same courage in the face of the "powers that be" which Luther exercised at Worms, which Calvin exercised by directing his Institutes to the sovereign King of France, which Knox exercised in the struggle against royal and ecclesiastical sovereignty in Scotland, and which the German and Danish and Norwegian confessionals exercised against the modern tyrants.

The Christian man champions the Gospel in every situation. He is a person of individual integrity because of what he is and not because he hopes through moral courage to win favor with God. His life is lived on a new foundation, for all things will have become new to him. His ethics proceed from his life with God.

The Christian man refuses to divide the membership of the church into two realms: the clergy and the laity. He sees that all men are equal before God, and that he who labors in the common walks of life may regard his life and work as a "ministry." The only vocation for any man is his vocation as a man of God who lives and

works as a son of God whatever his occupation.

These implications of the Gospel for the individual person give him a high dignity and a heavy responsibility. It has been said that it is both easy and hard to be a Christian—and so it is. Evangelical Christianity takes the individual seriously—his sin, his need for restoration to sonship with God, his intellectual freedom, his responsibility for truth, his right of private judgment, his power of personal decision, and his everyday life as a child of God.

Community of Forgiven Sinners

Third, the reformation was a rediscovery of the true *nature of the Christian Church* as a personal community of forgiven sinners.

Luther never liked the word *Kirche*; for him it smacked too much of an organization. He had little use of the Church as an institution. He preferred the word *Geneinde*, or community. It suggested the New Testament conception of the Church as "*Koinonia*," or common fellowship. The Christian community which Christ inaugurated was an organism which used an organization. It was a movement rather than an ecclesiastical machine.

Nor was the Church to be worshiped, although it was to be regarded as a gift of God. The Church, too, was to be continually renewed by the truth and grace of God in Christ. It was not beyond criticism; in fact, the reformers regarded the Church as ruled by the Living Christ, who was its Head. The Church needed the continual renewal of its life in the Word of God.

This Church is a democratic fellowship of believers. It consists of many

members, all of whom are different, but who are one in their common Lord. It is one, yet varied; holy, yet sinful; catholic, yet particular; human, yet divine; God's Church, and yet a people's Church. Its worship is common, that is, for and by all. Its language is the vernacular. Its work is among all people. It is not to master the state, nor is it meant to be dominated by the state.

Its task is to preach and teach the Gospel, to celebrate the sacraments of admission into its fellowship and communion in fellowship with Christ, to bring persons into saving relation with Christ, to nurture its members into that fulness of stature that is theirs in Christ, to proclaim the law of God to the nations, to evangelize the world, to provide a pastoral and therapeutic ministry to heal the wounds of humanity, to exercise the charity of Christ, to interpret the human situation in the light of God's intention, to be the community of divine culture, to provide the leaven and light of the world, and especially to be and become a fellowship of all men in God in the earth.

As such, the Church is mankind's best friend. More, it is the symbol and pattern of redeemed humanity, the precursor of the one world which one God and one Christ and one humanity demand.

Such a Church is never arrogant; rather, it serves in the same spirit which the lowly Jesus served God and man. As John Wesley remarked, evangelical Protestantism means "social religion," and we would add, it means a religion of all humanity. It is not a class, or racial, or a national religion. It is the religion of the body of Christ, a living, pulsating, communal reality which binds people of

all ages, intellectual abilities, nationalities, races, and generations together in a living bond of faith and love toward Jesus Christ.

Such a Church is a reconciling fellowship between conflicting groups. As the body of Christ was broken by the sins of men that men might be united with God and neighbors through His stripes, so the Church is the reconciling body which brings estranged men together in God.

Such a Church is a spiritual democracy in which individual members exercise their right not only of franchise, but of full expression of opinion. Preaching will not be the task of one man preaching "down" to others, but one man preaching up out of the life of the congregation which is centered in the living Word. Worship will represent the whole community of the common life in the presence of God, and not a group of members coming to church to hear an expert who has been hired to talk professionally about religion. Ministers in evangelical churches are not rulers of the Church; they are servants of Christ in the Church. Never can they lay any distinct claim to special privilege. And ministers are on a parity.

This company of forgiven sinners is not a company of decent people interested in the "ideals of Jesus"; on the contrary, it is a family of confessed sinners who live by the grace of God in Christ and who love one another because God first loved them. The spirit of repentance keeps them from becoming proud individualists who isolate themselves from one another and from the world. The love of Christ keeps them from that utter despair which would overwhelm them if they allowed their sense of unworthiness

to prevail. The Church, then, is a movement consisting of persons in which the redemptive activity of God is at work in all its members.

This is the type of community which the Reformation rediscovered. It is the Church conceived according to the Divine Intention. This community recognized the dignity of the individual, as well as the necessity of corporate fellowship. This community is set in the midst of mankind to be the saving remnant of society, the symbol of society redeemed, the prophetic pointer to the fulfilled Kingdom of God.

These, then, are the great ideas at the heart of Protestantism. True, they have been perverted and are still largely unfulfilled. But they need to be allowed to come to rebirth in our time. It is not enough to go back to the Reformation—we must go forward to reformation! That can be done by rediscovering the Gospel, the predicament and restoration of individual man, and the nature of the divine-human community. The time has come for the rediscovery of the Reformation, so that Christianity may be re-formed according to the living Christ, who can make all things new.

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Truth bears its own credentials.

—DR. EMORY W. HUNT

Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes.

—DICKENS

God had only one Son, and He made Him a minister.

—THOMAS GOODWIN

The secret of an unsatisfied life lies too often in an unsundered will.

—J. HUDSON TAYLOR

A little learning is not dangerous if we know it is a little learning.

—E. G. HALE

Ideals are like stars; you will not succeed in touching them with your

hands, but like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.

—CARL SCHURZ

The man without a purpose is like a ship without a rudder—a waif, a nothing, a no man. Have a purpose in life, and, having it, throw such strength of mind and muscle into your work as God has given you.

—THOMAS CARLYLE

Men who have much to say use the fewest words.

—H. W. SHAW

I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men.

—FRANKLIN

The important thing is to be intelligently blind to surface defects and to be able to see and appreciate the things that cannot be seen.

—BRUCE BARTON

● TEXT: "Then Paul stood up, and beckoning with his hand said,
Men of Israel, and ye that fear God, give audience."—Acts 13:16

Make a Positive Witness

By IRA W. LANGSTON

(Minister, Park Avenue Christian Church, New York City)

A graduate of Atlantic Christian College, Wilson, N. C., in 1933, Mr. Langston has also studied at Vanderbilt University School of Religion and Union Theological Seminary in New York, where he received his B.D. in 1941. In 1934 while at Vanderbilt he accepted a call to the First Christian Church in Cadiz, Ky. Since 1941 he has been minister of Central Christian Church in New York City, now known as Park Avenue Christian Church.



Other offices include that of director of public relations of Eureka College in Illinois, from 1936 to 1939, and assistant to the president of Transylvania College in Lexington, Ky., 1939. Mr. Langston has been active in work for the Greater New York Federation of Churches, the Federal Council of Churches, and the World Council of Churches, as well as lecturing and writing in religious circles.

THE death and resurrection of Jesus Christ brought history to a focus. The Bible record prior to the first Easter anticipated His coming. Christian history since has depended upon the reality of that event.

Before Christ was raised from the dead, God's people prayed desperately for His appearance. The faith of God's people had created a vision of Him. In hope God's prophets had foretold Him. Both the need and the hope are as much a part of ancient history as is the struggle for existence itself. Man needed Christ. God promised that He would come. All awaited anxiously the time of His coming.

But even though the hope had been great and the wait long, the Christ was not received as might have been expected. Instead of a general turning away from sin and evil, instead of a uniform and joyous movement to receive Him, there was that terrible march to Golgotha's hill, the bitter rejection of the cross.

Human experience demanded Him. Human hopes foretold His coming. But human nature rejected Him when He came.

It was shortly after His death that the closest of His friends gathered, as He had instructed them, for the breaking of the bread and the drinking of the cup. There had been rumors that He would rise from the dead, but even the friends were slow to accept them. Then, as they sat at this memorial supper, He came into their presence. "Peace be unto you," He said, and a fear-filled silence fell upon them, as though they were facing Gabriel about to trumpet the announcement of the end of time. In a moment, however, they recognized Him. They loved Him. They worshiped Him.

Then in His same quiet voice He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be condemned."

From that moment these men became different men. They were no longer uncertain. They were no longer hesitant. They became an organized company whose whole purpose in life was to carry out the bidding of the Lord. They went themselves into all of their world. They sent others, who in turn sent others, until today virtually the whole earth has been covered by the footprints of men and women whose mission was the preaching of the Gospel and the baptizing of believers. "Go ye and preach the gospel," He said, and these went.

That is the story of Christianity. God sent His Son, Jesus, in response to the needs and prayers of men. He was rejected and crucified but in the doing He was raised from the dead and became the living Christ. Some recognized Him and have borne witness to His saving power from that day to this.

That is the story which the apostle Paul told in his sermon to the congregation in Antioch. It is the story which we hear read from the Scriptures every Easter.

The apostle stood up and with a wave of his hand said, "Ye men of Israel, and all ye that hear me this day, I have come to tell you of the fulfillment of history." Then he traced for them the hope for the Messiah as it haunted the hearts of men through the ages. He told them of the coming of Jesus. He told them of His tragic death at the hands of them He had come to receive. He told them of the resurrection—and then he said,

"Be it known unto you therefore, brethren, that through this man is proclaimed unto you the remission of your sins and by him everyone that believeth is forgiven."

That is the Gospel which Jesus asked His followers to proclaim. "Be it known unto you that in him there is remission of your sins, and forgiveness for all who believe."

Then the apostle went further. Standing before this half-eager, half-hostile audience, he said, "God raised up Jesus from the dead: and he was seen many days by them that came up with him from Galilee to Jerusalem. And these are his witnesses. . . . These are his witnesses!"

Has it ever occurred to you what might have happened if these had not borne their witness? Suppose these had doubted? Suppose these had said, "Oh, this is the real thing all right, but I haven't got the time." Suppose they had said, "I am a very religious person in my own way."

But they did not refuse. They went themselves. They sent others. The Christian Church was born. The Christian era was ushered in. The Christian civilization became the most vital in the experience of the human race. Because these witnessed for the Lord Jesus Christ!

History is again in the balance. It is inconceivable to me that the future will be able to ignore the present as another of the focal points of history. A great Christian nation cannot stand idly by while modern paganism forcibly engulfs the earth. I speak of no nation. I speak of a pagan religion that forgets the dignity and sacredness of man. I speak of a political theory that thinks nothing of human sacrifice as a means to its own power. I speak of communism, which grinds God's children beneath its meshing wheels as ruthlessly as though they were grains of sand.

Christianity and totalitarian com-

munism are incompatible. They are so because Christ revealed that every living soul is sacred. Communism despises the individual; crushes him as surely as the stampeding herd crushes the fallen calf.

If in a fair field of free men and women communism meets and conquers the forces of Christianity, not with guns, but with a superior demonstration of a way of life, then the verdict will be final. How that meeting on a fair field is to be achieved is a political procedure yet to be found. Our nation has announced that it must be found. A few brutes with guns will not be allowed to ride herd upon the multitude.

So, when we say history is again in the balance, we speak not of a synthetic condition which will solve itself. We speak of an active life situation. It is the situation of our own lives today.

As the Christian community prepares to meet the onslaught of modern paganism it must summon its witnesses. If we would call upon those saints of the first century of the Christian era we would face the test with confidence. Unfortunately, that is impossible. The Christianity of the twentieth century must stand or fall on the witness of the Christians of the twentieth century. Every man, woman and child who has heard the Gospel will bear his testimony.

There are some who mistakenly believe that they can be neutral. That is not true. The struggle for the Kingdom of God in our day is as truly a battle for survival as any war in the annals of man. The neutrals are but little less dangerous than the saboteurs. A neutral witness is a negative witness.

The second type of witness which I

will mention is the independent witness. These are they who, like Abou Ben Adhem, make no profession of interest or loyalty to Christ or the Church, but have a code of ethics all their own. These claim to live above hypocrisy. They scorn the slow and tedious strides of the Church. They make their testimony unhampered by the mistakes of the multitude.

Last week I had a letter from a man in Massachusetts, who criticized my estimate of 40,000,000 Protestants for this country as too low. That did not include millions like himself, he said, who were not members of the Church, but who believed in it. He even said that these gave an important portion of the financial support to the Church. How woefully misguided that poor man is. I cannot say for certain what portion of the income of this church is from persons who do not belong to the church, but I can say that only one thirteenth of our offerings come from the nonpledging members and nonmembers combined.

Those persons who are Christians in their own way, those persons who make an independent witness, are misguided when they think that they are making an important contribution to organized Christianity. Theirs is a weak witness. They would fall before an organized onrush of paganism, as surely and as easily as did their counterparts in Germany when they faced the time of their testing. An independent Christian witness is a very weak witness.

The third type of witness that I would mention is the most regrettable and the most despicable. Let us call it the fool's witness. I call it that because only a fool will undertake to be all things to all men. A Christian should either be willing to stand upon

that identity or he should renounce the name. This witness is best illustrated by Judas Iscariot, a member of the inner circle. To the outside world he appeared to be one of Christ's community. But at the same time he was bartering the life of his Master for thirty filthy pieces of silver.

By the very apparent closeness of his connections he was strengthened to sell out the whole movement. We have such bearing their witness today.

These are they who profess the name of our Lord but in whom nothing happens when they are converted. These are they who join the church and either use for their own devious and selfish ends or just allow themselves to be dead weights upon the whole body. These truly are the fifth columnists among the faithful.

This, I repeat, is a fool's witness. It makes a scoundrel of the person himself and it undermines the whole cause. God forbid that we should harbor such within our courts. It is a vicious witness.

Finally there is that blessed group that keeps the heart warm and the hopes high. Truly these are the remnant descended from that gallant group which launched the Kingdom in the beginning. We will recognize them as the positive witnesses for Jesus Christ our Lord. They, like the apostle Paul, recognize the Church as a divine agency. They are not blind to her faults. They wrestle with the human frailty of her individual members. But this in no manner excuses them from loyalty to Christ and Church. Indeed, it increases their sense of responsibility. They feel the urgency that the Church's witnesses be made pure and strong. They give themselves wholly to the task of making it so.

These know that empty churches are a witness of weakness. They know that wickedness within the churches is a witness of falsity. They know that disunity within the churches is a witness of intolerance and they give themselves to the cleansing and the making of the Church what the Church should be.

The Church is the bulwark of the Kingdom of God. It is the beloved community. It is the agent through which we make our witness for Christ and peace upon the soul of the world.

I do not say that the Church is perfect, but I do say that there is no other organization of Christians through which the present threat of paganism can be met.

Whether the Church can meet the test of the twentieth century or not is still to be seen. But of this we may be sure. Never before has the world been more desperately eager for the Gospel of Jesus Christ. The Church has that gospel. If we will arise and proclaim, both in word and deed—

"Be it known unto you therefore, brethren, that through this Christ is available unto you the remission of your sins, and forgiveness for all who believe:

"Be it known unto you therefore, brethren, that through this Christ is available unto you peace on earth and good will among men:

"Be it known unto you therefore, brethren, that through this Christ is available unto you the Kingdom of Heaven both now and forever more"—

If the Church proclaims that message in word and deed, I say, she will be found able for the test of the twentieth century. There will be a resurgence within our Christian civilization and the Kingdom and the peace of Christ will come upon the earth.

EDITORIAL

EDUCATION IN RELIGION

RELIGIOUS education, or education in religion, has undergone numerous phases of rethinking and revision in the last few decades. It has been said by some ministers who do not share the educational philosophy of their respective directors of religious education that the pulpit leads the people in one direction while the church school persuades the children and youth in another.

Corresponding with the revolt against mechanical memory work in secular education has been a similar revolt by leaders in religious education, against memorizing Bible passages and other choice bits. That many benefits come from constant rethinking, revisions, and general freshening of methods and procedures is readily admitted, yet in some instances there may be so much overhauling that the original concept of an institution may be forgotten.

In this connection, some of the catechisms used in our Christian churches have come to be looked upon as obsolete and not worthy of presentation to modern youth. But comparing the present rate of juvenile delinquency with the behavior of youth during some decades in the past, one can hardly help wondering whether or not the catechisms and questions should so casually be laid aside. That the learning of the Ten Commandments, the Lord's Prayer, and the meaning of sacraments and ordinances of the Church

together with the Table of Duties to Parents and Teachers, Magistrates, and other Superiors may not be wholly irrelevant to our present social order, we cite the instance of a Chicago parish in which, according to the pastor, the Rev. F. W. Otterbein, D.D., through 27 years 2,270 young people have knelt in confirmation. "What has catechetical instruction meant to our young people?" asks Dr. Otterbein. In answer he makes this reply: "Of the 2,270 confirmants, not a single one is in jail, prison, or trouble."

This instance, occurring as it does in Chicago, where thousands of children and young people do not receive instruction and do not know what the Church has to offer and who grow up to lead lives of lawlessness and delinquency, is too unique to be casually ignored. While it is true that many young people, as well as their parents, are not interested, yet it is the responsibility of every Christian to enlist as many as possible who may be interested. It is enough evidence that even though some of the devices which Christian teachers have used for many centuries may by some be regarded as obsolete and ineffective, they may yet prove more effective



"At least we don't ram a catechism down their throats—not that I wouldn't like to."

than some of the mush and jelly we have cooked up.

Then too, many church editors and publishing houses are making available effective modern methods and devices for the Christian education of children and youth. It would not be proper to go *commercial* and give specific announcements here but for those who are interested, we shall gladly forward our selections upon request.

HINTS ON PREACHING

It is a refreshing experience after some years of preaching to be one's own reporter and have the privilege of visiting worship services of one's own choice. The question of why some churches are so enthusiastically filled with worshipers on Sundays, while others go begging for worshipers is one in which we are very much interested. There are many factors which may affect this, such as the pattern of the community, the inviting appearance of the church building, the quality of music, the hospitable character of the congregation and the affability and personality as well as the capability of the minister. One could go on almost indefinitely suggesting factors which bear upon the question.

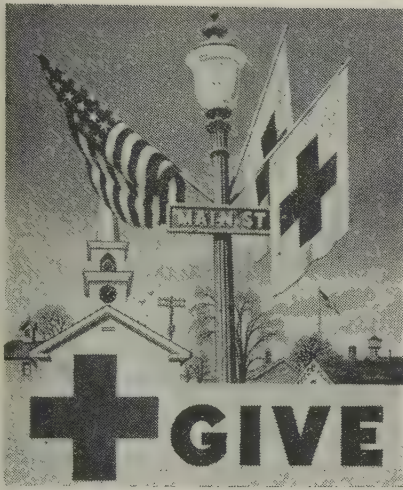
It cannot be said that lack of attendance is occasioned because of the general indifference toward religion for that does not provide an answer as to why there is extreme eagerness—almost a fight for seats in some sanctuaries. The entire situation is too great to cover in this discussion. We must be content to set down a few special facts with respect to one sanctuary which is always well filled and which is surrounded by a number of others, some of which are well filled while others are not.

In a recent sermon the particular minister in question had occasion to describe a soap box orator. Instead of saying the orator was a communist who made his speech, blew off steam—got it out of his system and then went home, this preacher drew an excellent word-picture of the speaker in question. He portrayed the orator coming to Boston Square, London, arranging his placards in prominent places. Then he had the speaker mount his portable platform and begin. The audience was divided, some heckled, some applauded, and some walked off, but as the Sunday afternoon wore on, the soap box speaker flailed the air with his arms and orated until his voice became a mere whisper. The crowd melted away in the late afternoon shadows. Finally the communist got down from his platform, packed his pamphlets in his little black bag, bundled up his placards, folded up his portable podium, wiped the perspiration from his brow and neck and started for home, tired, dishevelled and hoarse. Every person in the congregation actually saw the orator as a result of the vivid word picture.

This minister illustrates his ideas and depicts verbally the message which he strives to plant in his hearers' hearts. He supports statements with direct testimonies. He does not offer a solution for every problem in the world but shows his hearers a way of life which will help a little, and directly.

By no means is the foregoing intended as a complete analysis but merely a sketch of one aspect of the preaching in a church, where people stand in line for thirty or forty minutes preceding each service, and where they struggle for seats—now in 1948!

(Cartoon courtesy *The Christian Register*)



The American Red Cross, like drinking water, has been with us so long and has done so much that we probably would not think seriously about it now unless it were taken away. A summary of Red Cross services is presented here so that they may be reviewed—not only as a preparation for the annual drive between March 1 and March 31 but also for our own enlightenment and safety.

DISASTER SERVICE

Assists communities in disaster preparedness; meets emergency needs of food, clothing, shelter, medical-nursing care when disaster strikes; assists affected persons without other resources toward recovery of former status.

SERVICES TO THE ARMED FORCES

Provides a program of social service for the able-bodied and for patients in hospitals, which includes consultation regarding personal and family problems and necessary financial assistance; serves as a medium of com-

munication between service personnel and their families with the assistance of Red Cross chapters; assists in providing recreation; furnishes information regarding government benefits and help in applying for them; serves families of servicemen residing on the installation.

HOME SERVICE

Provides financial assistance to servicemen, veterans, and their dependents; helps develop claims for government benefits; and gives consultation service in other personal and family problems.

SOCIAL WELFARE AIDE SERVICE

Works with chapter Home Service in helping servicemen, veterans, and their dependents with personal, family, and financial problems.

CLAIMS SERVICE

Assists veterans in the development and presentation of claims before the Veterans Administration for government benefits.

SERVICE IN VETERANS HOSPITALS

Coordinates Red Cross volunteer assistance to welfare, recreation, and medical programs for patients in veterans hospitals.

FIRST AID

Teaches people how to apply emergency care to the injured in the absence of a physician.

WATER SAFETY

Helps to "waterproof" the nation by making swimming and lifesaving instruction available to everyone.

ACCIDENT PREVENTION

Conserves human life by teaching people to recognize accident hazards

and how to develop habits of safer living in the daily activities of family life in city or country.

NURSING SERVICE

Recruits nurses to serve in epidemics and disasters.

HOME NURSING

Protects the health of families by providing instruction in bedside care of the sick in the home.

NURSE'S AIDE SERVICE

Provides trained volunteers to assist nurses in hospitals, which frees them for services only a graduate nurse can perform.

ARTS AND SKILLS SERVICE

Teaches arts and crafts to convalescent patients in federal and civilian hospitals, institutions, and in homes.

CANTEEN SERVICE

Provides mass feeding in disaster; prepares and serves foods for parties in federal and civilian hospitals and for blood donor centers.

NUTRITION SERVICE

Emphasizes "better health through better nutrition" in classes for homemakers, expectant mothers, GI brides, the blind and the deaf, school lunch workers, and youth groups.

PRODUCTION AND SUPPLY SERVICE

Makes surgical dressings, knit articles, garments, and comfort articles for federal and civilian hospitals, and to fill requests from sister Red Cross societies abroad when emergencies develop; furnishes supplemental equipment and supplies to federal and civilian hospitals and institutions.

ENTERTAINMENT AND INSTRUCTION SERVICE

Arranges for professional and amateur entertainment to hospitals and institutions; arranges for tours of industry; provides instructors and hobby leaders.

GRAY LADY SERVICE

Provides friendly services for ill and convalescent patients in federal and civilian hospitals, institutions, and blood donor centers.

MOTOR SERVICE

Provides transportation for all chapter activities and for convalescent servicemen and veterans, and speeds workers and supplies to disaster scenes.

STAFF AIDE SERVICE

Provides trained personnel for information desks and gives clerical assistance in Red Cross chapters, federal and civilian hospitals, institutions, and other agencies.

INTERNATIONAL ACTIVITIES

Sends equipment and supplies to sister Red Cross societies; gives emergency aid in disasters abroad; keeps American Red Cross in touch with International Red Cross and with United Nations.

JUNIOR RED CROSS

The American Red Cross in the schools. Members carry out local, national, and international programs for the benefit of youth and adults.

COLLEGE UNITS

Provides opportunity for young college people to participate in Red Cross activities on campus and in the community.

INTERNATIONAL

A popular survey of events leading up to the First Assembly of the World Council of Churches, to be held in Amsterdam later this year, has been published by Morehouse, Gorham Co. under the title *Pilgrimage to Amsterdam*. The authors are Canon H. G. G. Herklots, director of religious education for the diocese of Sheffield (England), and Dr. Henry Smith Leiper, associate general secretary, World Council of Churches, and secretary to the American Committee for the Council. Citing the Council's first Assembly as "both a declaration of the spiritual unity of the member churches and a means through which they may express that unity in action," the authors give an authoritative presentation of the work being undertaken by the four study commissions which are preparing the controversial material for the Assembly under the general theme "Man's Disorder and God's Design."

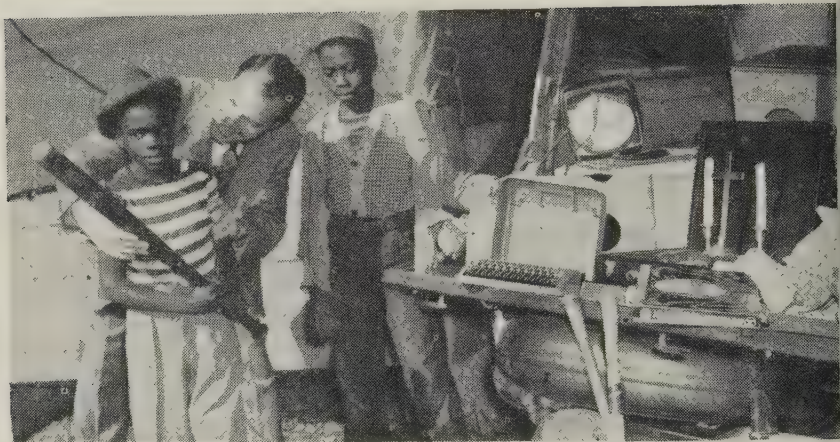
A meeting of the Joint Executive Committee of the World Council of Churches Refugee Commission at Geneva planned "coordinated efforts on behalf of postwar refugees by Protestant and Eastern Orthodox churches," according to an RNS release. Elfan Rees, executive secretary of the Commission, explained that "the proposals call for establishing a new executive body of the Commission to direct a unified program of refugee aid, coordinating the future activities of the World Council of Churches,

Church World Service, and the Lutheran World Federation, in this field."

A "Proposal for a Declaration of Human Rights" presented to the United Nations Commission on Human Rights by Mrs. Eleanor Roosevelt was given approval by Dr. J. M. Dawson and Dr. Stanley I. Stuber, prominent Baptist leaders, with the addition to the phrase "Everyone has the right to freedom of information, speech, and expression; to freedom of religion, conscience and belief" of the words "and the propagation thereof." The need for a similar safeguard of proselyting has been expressed by Dr. O. Frederick Nolde, graduate school dean at Mt. Airy Seminary in Philadelphia and director of the Commission on the Churches in International Affairs, who attended the second session of the UN Commission at Geneva.

The support of the three monotheistic faiths for which Palestine is the Holy Land was promised by the new Jewish state in the event of partition, according to Girshon Hirsh, public relations officer.

Support of the proposed Ives-Chavez-Fulton bill for the establishment of a Federal law to abolish discrimination in employment was adopted at a meeting in New York sponsored by the Presbyterian Institute on Industrial Relations, the Jewish Labor Committee, the Catholic Interracial Council, and the Negro Labor Committee.



Howard Whitman, author, shows two young boys at Cutchogue Migrant Camp, L. I., part of the equipment in the "Eastern Harvester," first of a fleet of mobile units to be operated by the Home Missions Council. These "mobile churches" will travel from camp to camp with the agricultural migrants, fully equipped with a portable organ, folding altar, motion picture projector, record player, reading material and first aid supplies. Recreational facilities include quoits, table games, and soft-ball equipment.

YOUTH

The Student Conference on Christian Frontiers sponsored by the interdenominational Student Volunteer Movement and other missionary agencies was held in Lawrence, Kansas, with an attendance of 2,500 young people from the United States, Canada, and about 60 overseas countries. The Movement has recruited, through the years, most of the young people who have gone out from America as foreign missionaries, evangelists, teachers, doctors, and specialists, it is reported.

A Consultation Center for Youth in Philadelphia offering advice to bewildered youngsters has been opened at the Neighborhood House of Christ Church, place of worship attended by such historic figures as George Washington and Benjamin Franklin. The center has a professional staff and is

sponsored by the Christ Church, Neighborhood Business Men's Association.

Delegates of 12 countries meeting at Presinge, Switzerland, near Geneva made plans for the establishment of international camps in European countries providing for exchange visits of Protestant youth leaders.

The Ohio Christian Youth Council has set a precedent which might well be emulated by holding an "Oslo in Ohio" youth conference attended by approximately 250 young people of the United States and other countries for the purpose of spreading "the spirit and experience of the Oslo World Conference of Christian Youth."—From RNS

Prominent church leaders speaking in cities of the United States and Canada are high-lighting the interna-

tional mobilization of the International Society of Christian Endeavor for the enlargement and expansion of its services.

EDUCATION

A Faith Train to travel across the country presenting "the great religious issues of the day," proposed by the Rev. Edwin T. Dahlberg, Northern Baptist Convention president, has been endorsed by *The Christian-Evangelist*. Urging the cooperation of the three major faiths in the recounting of "the story of religion in America," the magazine asserted, "Our precious rights and freedoms cannot be safeguarded solely by a rebirth of patriotism and a rededication to international helpfulness and good will. There must also be a rebirth of faith—faith in God, faith in Christ and in His teachings for the individual and society."

A 30-volume translation of and commentary on the Apocrypha and Pseudepigrapha (concerning the period just before and after the beginning of the Christian era) has been started by Dropsie College, with a 16-man board of editors under the direction of Dr. Solomon Zeitlin. This ambitious project will "contribute materially towards a better understanding and evaluation of the Apocrypha and Pseudepigrapha and of their importance for the interpretation of both the Jewish and Christian religions," according to Dr. Abraham A. Newman, president of Dropsie College.

Members of the Christian Reformed Church pledging funds for the Calvin College and seminary building expansion program exceeded the million-dollar goal in just ten days.

Boston University School of Theology, which was "the first systematized effort to provide training for pastors of the Methodist church 100 years ago," has been carrying on a Crusade Challenge Campaign for the building of a new school, a chapel, and a dormitory for married theological students.

At the Chicago-Midwestern Regional Conference of the Interseminary Movement in Evanston, Ill., attended by 450 students of 26 theological schools, emphasis was placed on the need for Christian unity.

Urging that American schools and colleges teach more religion, the originator of Freedom Train, Attorney General Tom C. Clark, declared that a real democracy "must build its strength not only on military might, but on the basis of world friendship and religion."



St. James Chapel, Long Branch, N. J., more popularly known as the Church of the Presidents, which was at various times attended by Presidents Hayes, Grant, Garfield, Arthur, Harrison, McKinley, and Wilson. A bill to make a national shrine of the 66-year-old church is to be introduced at the next session of Congress by Rep. James C. Auchinclose. (RNS photo)



Dr. Harry C. Munro (right) of Chicago, a representative of the National Christian Teaching Mission, who is discussing with lay church worker B. E. Paxton the method of filling out a survey card used in a city-wide fellowship evangelism program carried on in San Diego, Calif., under the direction of Dr. Munro. When the survey was half made, it became evident that there were so many names on the list of people belonging to churches but not attending services that it seemed inadvisable to continue until the churches had a chance to catch up with their responsibilities. (RNS photo)

GENERAL

A Bible pageant filmed against the hills and lakes of New Hampshire last summer had its world premiere at the Congregational chapel of the Deerfield Community Church before throngs who attended four different showings of the film. The pageant marks the first and only time the complete Bible has ever been filmed in color, according to the Rev. Robert W. Shields, local pastor, who stated that plans are under way to show the film on a nationwide scale."—RNS

Dr. Eugene Kellersberger is making a five-months' tour in the Orient, visiting leprosy stations and gather-

ing detailed information on land, buildings, medical practices, administrative policies, and personnel. The American Mission to Lepers, of which Dr. Kellersberger is general secretary, is an interdenominational agency of Protestant churches which aids 125 leprosy stations, clinics, and colonies in 29 countries, providing food, clothing, buildings, and general maintenance for these stations. It provides funds for religious work in these colonies, maintains homes for infected children and healthy children of infected parents, and carries on a general education program in support of improved care and treatment of leprosy victims.

Officers of an interim Protestant committee on church and state were recently named as follows: president, Bishop G. Bromley Oxnam of The Methodist Church; vice president, Dr. John A. Mackay, Princeton Theological Seminary; recording secretary, Dr. J. M. Dawson, Baptist Joint Conference Committee on Public Relations. Purpose of the organization, according to Dr. Dawson, is to maintain "the American principle of separation of Church and State upon which the Federal Constitution guarantees religious liberty to all the people of this republic. The organization was called into existence because the principle has been and is being violated, and is threatened with further violation in certain areas and by certain acts of both Government and Church."

A commission to study the possible resettlement in Minnesota of some of Europe's displaced persons was recently appointed by the state governor Luther W. Youngdahl. Clerical members of the commission are Dr. T. F. Gullixson (Lutheran), the Rev. James

Byrnes (Roman Catholic), Dr. Richard C. Raines (Methodist), the Rev. Frank W. Curtin (Roman Catholic), and the Rev. E. B. Globe (Lutheran), all of St. Paul or Minneapolis.

Bethany Lutheran Church of Buffalo, N. Y., keeps its shut-in members in the "church-going" habit by recording complete Sunday morning services and carrying the wire "records" to the bedsides of those so confined.

Senders of gift parcels to European addresses have been warned by Dr. George W. Sadler, Southern Baptist Foreign Mission Board, that the recipients' lives may be endangered.

Ten years of progress in the field of religion and health was marked at a recent dinner celebrating the anniversary of the founding of the Commission on Religion and Health of the

Federal Council of the Churches of Christ. It was pointed out that ten years ago no denomination or council of churches had an official program in this field. Today at least eight denominations and a third of all local church councils have some program. In 1937 seminary courses on pastoral counseling, using the new knowledge of psychology and mental hygiene, were rare. In 1947 virtually all seminaries had some courses on pastoral counseling, and courses of this kind are included in nearly half the general clergy conferences and schools. Dr. Harry Emerson Fosdick, principal speaker, declared, "No man should be allowed to go into the ministry without some training in counseling. . . . Ministers can do so much good if they are trained . . . but I am as much impressed by the companion thought that they can do so much harm if they are *not* trained."



The Director of The General Commission on Chaplains, T. A. Rymer (center), and Dr. Joseph C. Hazen, Chairman, are shown as they received a "Certificate of Appreciation" in recognition of the work of The General Commission on Chaplains from Chaplain (Maj Gen) Luther D. Miller, who made the presentation on behalf of the Army. (RNS photo)

Religious News Service has recently completed "its 14th year of handling the toughest kind of news," according to *Pathfinder*. Started in 1933 by the National Conference of Christians and Jews, its policy of "presenting religious news solely on its news merits and written for everybody's use has won a paid subscriber list of 225 Protestant church papers, 60 Roman Catholic publications, 155 secular newspapers and magazines, 75 church-centered organizations and 90 radio stations."

The new Washington correspondent for Religious News Service is Louis C. Schenck, formerly religion editor for *Pathfinder*.

Production of a fourth series of the "Radio Edition of the Bible" has been voted by the Joint Religious Radio Committee. Former programs in this series have been broadcast over more than 300 stations.

Secretary of Labor Lewis B. Schwellenbach reported that 30,800 physically handicapped workers got jobs through the United States Employment Service during October, a peacetime record. Robert C. Goodwin, director of the service, said that three-fifths of the placements were handicapped war veterans. He said that for the first time the total number of unemployed disabled veterans registered at public employment offices fell below 100,000. October replacements cut the disabled veteran registration to 92,000.—*American Federation of Labor Weekly News Service*.

"United Nations Today" is now being broadcast five days a week over 105 stations in the country by the official United Nations network.

A speakers bureau recently organized by the Washington Federation of Churches, including on its roster



Leading prelates of the Philippine Independent (Aglipayan) Church are shown as they called upon President Manuel Roxas to inform him of their church's decision to petition for a limited union with the Protestant Episcopal Church in America. To the right of President Roxas (seated at head of table) is Supreme Bishop Isabelo de los Reyes, Jr., leader of 2,000,000 Aglipayans in the Philippines. This church was started by a former Roman Catholic priest.

(RNS photo)



The following representatives of the major religious indorsing bodies in America and chaplains of the Army and Air Force met in the Office of the Chief of Chaplains, USA, Pentagon Building, Washington, to discuss the problem of combating the shortage of qualified chaplains to serve in the armed forces (left to right): Ch (Maj) Henry Tavel, Ch (Col) Martin C. Poch, Ch (Col) Patrick J. Ryan, Ch (Col) Charles I. Carpenter, the Most Rev. William R. Arnold, Ch (Col) Gynther Storaasli, Ch (Maj Gen) Luther D. Miller, Mr. Thomas A. Rymer, Dr. W. O. Garman, Dr. Alfred Carpenter, Dr. David De Sola Pool, Rev. R. E. Van Deusen, Dr. Paul Dannenfeldt, and Ch (Lt Col) Roy F. Reynolds. It was stressed during the meeting that it is the primary responsibility of the churches to furnish adequate chaplains for our armed forces.

prominent lay people, has as its aim a well-informed Protestant constituency. Head of the organization is Claude Hirst, of the U. S. Office of Education.

On the recommendation of the National Employment Committee, the national executive committee of the American Legion has voted to present a suitable citation to 27 firms in recognition of their outstanding record in the hiring of disabled veterans.—*Army Times*

CHAPLAINS

Chaplain (Capt) Richard B. Cheat-ham, USA, has been transferred from duty with the Second Army Chaplains Section of Fort Meade, Md., to the European Command, Bremerhaven, Germany.

It is with regret that we report the death of the Rev. Aubrey C. Gilmore, who served in the Army Chaplain Corps during World War I and at the Oteen, N. C., veterans hospital from 1931 until he retired shortly before World War II. His pastorates included several parishes in New England and the Epiphany Episcopal Church of Forestville, Md.

PERSONALITIES

Three American Methodists who have seen years of service in China are to be honored by the Chinese national government, it has been announced. They are Bishop Herbert Welch, chairman of The Methodist Committee for Overseas Relief; Dr. Paul Hutchinson, editor of *The Christian Century*; and Bishop Ralph A. Ward, resident bishop in Shanghai.

The fortnightly publication of the new magazine *Presbyterian Life* was begun last month. The national magazine will carry articles, world-wide events, and activities of the Presbyterian Church in the U. S. A., which is publishing it. Managing editor of the magazine will be Robert J. Cadigan, who has been associate editor of *Holiday*; production manager will be Miss Ruth Elmquist, who in war years was managing editor of *The Link*.

Dr. Frederick L. Fagley, of the General Council of Congregational Christian Churches, and the Rev. F. W. Helfer, Disciples of Christ minister of Baltimore, Md., were chosen by The General Commission on Chaplains to make a visitation to chaplains in the Orient, as guests of the Department of the Army.

Dr. Calvin H. Wingert, member of The General Commission on Chaplains, has resigned from his pastorate of Grace Reformed Church in Washington, which he held from 1939 to November, 1947, to take up his duties at Trinity Evangelical and Reformed Church, Canton, Ohio. Interim pastor of Grace Church is former Navy chaplain John Schauer, Jr.

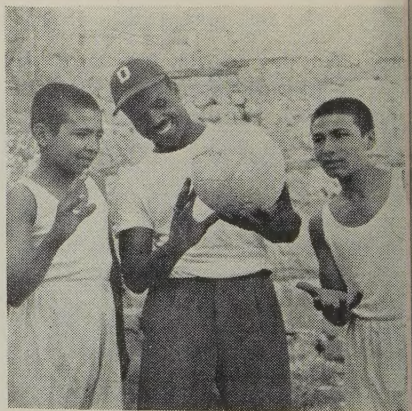
The Victory Medal of the Chinese Government has been awarded two Church World Service workers: Dr. Robert T. Henry, head of the China committee, and Dr. John William Decker, member of the committee and secretary of the International Missionary Council.

Dr. W. R. McGeary, minister of the Knoxville United Presbyterian Church in Pittsburgh and chairman of the Board of Christian Education of the

United Presbyterian Church of North America, recently made a visitation to chaplains at Alaskan bases for The General Commission as a guest of the Department of the Army.

INTERRACIAL

New good will groups of Christians and Jews have been created in 11 cities of France, Holland, Belgium, Switzerland, and Italy, according to Dr. Everett R. Clinchy, president of the International Council of Christians and Jews which has been in process of formation. After a tour of European countries, Dr. Clinchy said that the proposals received a cordial welcome in many places, but in a few "the Jewish reaction was one of complete hopelessness."



Robert S. King, Negro youth leader from New York City, believed to be the first American Negro missionary to be sent to any foreign field outside Africa, demonstrates the right way to handle a volleyball for two of his young Turkish charges at Tarsus College, Turkey, an institution run by the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. (RNS photo)

Churches and Agencies

Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

AGENCIES:

National Council Young Men's Christian Association
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian Gen. Conference of America	General Baptist
Associate Reformed Presbyterian	Latter Day Saints
Baptist, National Conv. U. S. A., Inc.	Methodist
Baptist, National Conv. of Amer.	Methodist, African M.E.
Baptist, Northern	Methodist, African M. E. Zion
Baptist, Seventh Day	Methodist Colored
Baptist, Southern	Mennonite
Baptist, United Amer. Free Will	Moravian
Christian Reformed	North Amer. Baptist Gen. Conf.
Christian Science	Presbyterian, Cumberland
Christian and Missionary Alliance	Presbyterian, United
Church of God	Presbyterian, U.S.
Church of the Nazarene	Presbyterian, U.S.A.
Churches of God in N. A.	Primitive Methodist
Congregational Christian	Protestant Episcopal
Disciples of Christ	Reformed in America
Evangelical Free Church of Amer.	Salvation Army
Evangelical and Reformed	Seventh Day Adventist
Evangelical Congregational	Swedish Baptist
Evangelical Mission Covenant	Unitarian
Evangelical United Brethren	United Brethren O.C.
Free Methodist	Universalist
Friends (Quakers)	Wesleyan Methodist

